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ANTI-SLAVERY REPORTER,

UNDER THE SANCTION OF

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CONTENTS.

	PAGE		PAGE
Monthly Summary.....	121	African Industry v. American Slavery	136
Letters from West Indies	123	The Rev. Dr. Pomroy	138
The Sea-board Slave States.....	128	Emancipation in the Dutch Colonies	139
Slave Girl's Narrative.....	130	The Chinese Coolie Trade.....	143
The late Joseph Sturge	132	British Abolitionist Movements	144
Address to the King of the Netherlands.....	133		

Monthly Summary.

THE Annual Meeting of the *British and Foreign Anti-Slavery Society* was held on Saturday, the 28th ult., at the London Tavern, Samuel Gurney, Esq., M.P., in the chair. A special report of the proceedings is in the press, and will be published, with the annual report, in a few days, as a supplement to this month's *Reporter*.

AMERICA.—Senator Seward, the Republican candidate for the Presidency in 1860, has left the United States for Europe.

Eighteen slaveholders of Mississippi have published a letter, addressed to the ship-owners and masters of the Mississippi mercantile marine, offering 300 dollars a head for 1000 native Africans, between the ages of fourteen and twenty, to be delivered within a twelvemonth between the ports of Pensacola, Florida, and Galveston, Texas; and 50 dollars extra if delivered at Enterprise, Clark County, Mississippi.

The trial of Simeon Bushnell, Charles Langston, and others, before the Supreme Court of Ohio, at Cleveland, for rescuing some fugitives on the 18th of September 1850, and passing them over the border, was going on. One of the defendants, Bushnell, had been found guilty, and placed in the custody of the Marshal. An application for a writ of *habeas corpus* in his favour had been refused by a full bench.

The twenty-sixth anniversary of the *American Anti-Slavery Society* was held on the 10th of May, at the Assembly Rooms, New York, under the Presidency of W. L. Garrison. The meeting was largely attended, and was very successful.

The Louisiana Legislature has passed a law, which provides that free persons of

colour coming into the State by water shall be lodged in gaol until the vessel in which the said person arrived shall be ready to leave port; that when the master of the vessel applies for the coloured person, he shall give a bond in 500 dollars to leave within twenty-four hours, and that the coloured person shall not go ashore again; that where the master neglects or refuses to pay the gaol fees of forty cents per day, and leaves the coloured person in custody, or disregards the bond, the charges and penalties shall be a lien on the vessel, and the coloured person be set at liberty, and have five days to leave the State. If found after the lapse of that period, the person so liberated shall be imprisoned from twelve to three months, at hard labour. If taken a second time, then imprisonment for five years. One-half of the pecuniary penalty is to go to the informer, who is made a competent witness. It is expected that this measure will bring Louisiana into collision with foreign countries.

CHINA.—Advices from Whampoa to the 13th April state, that in consequence of the kidnapping of Chinese to supply the slavers loading for Cuba and elsewhere, public indignation had at length been aroused, and two kidnappers been summarily punished by the torture. There has also been much excitement among the Chinese generally, in consequence of this system of kidnapping, by which Coolies or other Chinamen are carried off against their will, and embarked at Macao on board ships bound for Havana. The persons principally implicated are Portuguese subjects, although it is reported that a Frenchman has been the prime mover. The Governor of Macao, on being made acquainted with the state of affairs, immediately took stringent measures to put a stop

to this slave-trade, and the Chinese having appealed to the British Consul to protect them, Captain Commoral, the senior naval officer, took possession of two lorchas, which were found employed in the traffic. One proved to be a Portuguese, and the other hoisted a flag somewhat like the American, but she is repudiated by the United-States' Consul. A number of Coolies were found on board, and, on examination, proved to have been kidnapped and detained against their will. Seven Portuguese subjects were found on board, and, with one of the lorchas, were delivered to the Portuguese Consul, who sent them to Macao. The Governor of Macao has ordered all Coolie ships to depart from the roads and harbour. The Chinese who were implicated had been handed over to Pehkwei.

JAMAICA.—The Jamaica newspapers are filled with abusive articles against the anti-slavery party in England, on account of their interference in the immigration matter. They do not contain any local news of especial interest, with the exception of a correspondence between Mrs. Darling and the Chaplain and Secretary, on behalf of the Committee of *Lady Barkley's Nurse-training Institution*. It appears that that benevolent lady founded an institution for training nurses, one portion of which was a lying-in ward. As a qualification for admission to this ward, the applicants were to be women of good reputation, and of humble means; but Lady Barkley subsequently found it necessary to modify her original plan, and throw open the institution to unmarried as well as married women, throwing upon the ladies of the Managing Committee the responsibility of guarding against abuses by the admission of improper characters. This wise and truly Christian regulation has been found to work well, but Governor Darling and his lady, and their Committee, have now withdrawn their patronage from the institution, on the pretext that its "past management has tended to foster immorality." But Governor Darling has gone a step further. He has also withdrawn the Government grant of 300*l.* a year, and thus struck a fatal blow at the very existence of an institution which was doing a large amount of good. The true reason assigned for this course is, that Doctor Bowerbank, who was one of the medical attendants of the institution, and between whom and the Governor a personal difference has arisen on the subject of the mismanagement of the Hospital and Lunatic Asylum of Kingston, had stated in his report that the nurses had been driven away from Lady Barkley's Hospital. A public appeal has been made by the Executive Committee to the ladies of Jamaica, to support Lady Barkley's charity, and a complete refutation published of the charges which the Governor has brought against the Committee.

The annual report of the *Jamaica Mutual Assurance Society* shews that, at the close of 1858, the number of policies contracted by the Society was 406, and the sum assured 167,020*l.* Comparative views of the state of the Society at three triennial periods shew the following results: At the end of 1852 the policies assured were 165, and the sums assured amounted to 86,810*l.* At the close of 1855 the policies had been augmented to 288, and the risks to 125,970*l.* At the end of 1858 there were, as stated, above 406 policies, assuring 167,020*l.* The balance of money at the credit of the Society on 31st December 1858, was 37,223*l.* 6*s.* 5*d.*; and there had been paid since the foundation of the Society, a sum of 16,875*l.* 9*s.* 9*d.* in the shape of bonuses to the assured; and to the representatives of deceased members, 28,644*l.* 9*s.* 5*d.* The claims on the office during the half-year, by the death of members, were 3017*l.* 9*s.* 7*d.*

TRINIDAD.—We learn by the Trinidad papers of the 2d ult., that there had been two arrivals of Coolies—one of 138 men, 72 women, and 44 children, from Calcutta; the other of 138 men, 80 women, and 54 children from Madras. There had been 12 deaths in the latter shipment, and 68 in the former.

GRENADA.—The *Grenada Gazette* of the 9th April contains an important letter on the subject of immigration, urging an adoption of the views of the anti-slavery party for a Committee of Inquiry, but alleging that a large introduction of foreign labour is requisite.

BRITISH GUIANA.—Governor Wodehouse, having been applied to by the Rev. Mr. Wallbridge for a donation to a charitable object, refused to give any thing, on the plea that "Mr. Wallbridge and Mr. Ketley are against him, and wrote about politics." These gentlemen, but Mr. Ketley especially, were determined opponents of the Poll-tax ordinance, which the Governor was compelled to repeal; and this circumstance appears to lie at the root of the Governor's ungenerous and undignified hostility to whatever projects they set on foot for the benefit of the people under their charge. The *Royal Gazette* of the 9th April contains a letter on this subject from the Rev. J. Ketley.

THE FRENCH WEST INDIES.—Accounts from the French West-India Islands are to the 12th ult. Incendiary fires having become frequent in the commune of St. Pierre, Martinique, and at the very gates of that town, the Governor had declared the commune in a state of siege. The *Moniteur de la Martinique* states that the contract entered into in November 1858, for the introduction of 10,000 Chinese labourers, will only be carried into effect to the extent of two cargoes, as the Minister of the Colonies wishes to see how far that immigration may answer

before it is effected on a larger scale. The contracting parties had consented to this modification in their original contract. The screw transport *Dahomy* had arrived at Martinique from the Western coast of Africa, after a long voyage of forty-six days. Out of 441 emigrants, 82 died on the passage.

HAVANA. — A French ship had landed 475 Coolies from Macao. She was out 122 days, and 90 unfortunates died on the passage. Of the remainder, eight died every day from the time she entered Havana harbour. Returns, published by a New-York paper, shew, that from the period of the inauguration of the Coolie apprenticeship system, 44,549 Chinamen have been shipped for Cuba, of which number 37,775 were landed alive, shewing a mortality of 6794 — a little over 15 per cent. Our English Parliamentary returns shew only 17,146 Chinese.

LETTERS FROM THE WEST INDIES.

WE offer no apology to our readers for submitting to them, though at some length, the following abstracts from letters recently received from the West Indies, on the subject of the present outcry for immigrants. We have invited communications from persons of every class and position, and there is a singular unanimity of opinion against immigration, and a concurrence of testimony to the effect that labour is in excess of the actual demand. As there is every probability that, quite early in the coming session of the new Parliament, Lord Brougham will move for a Committee of the House of Lords; and as it is important that our friends throughout the country should be prepared with facts to support their demand for such a Committee, we beg to commend the subjoined extracts to their attentive perusal.

JAMAICA.

April 5, 1859.

"You will of course have read the newspaper accounts of what are termed the Westmoreland riots. Never have the editors of newspapers here written more falsely than they have in reference to those local disturbances. One at a distance from the spot would be led to believe that the island was in a state of incipient rebellion, whereas the people in the neighbourhood of Savanna la Mar alone have been guilty of lawlessness, and then only after the greatest provocation. The grievances occasioned by the toll-gates had become unbearable; and having no hope of obtaining redress from the authorities, they took the matter into their own hands, and cleared away the nuisance. Of course, no lover of order can justify their conduct; but it may be somewhat excused, when it is remembered that no attention was paid to their petition or remonstrances. Let no one suppose that it was the peasantry that took the lead in this matter. The

grievances did not very greatly affect them, and it is the general belief here that they were only the tools of the tradespeople and others who live in the town. With reference to the second disturbance, it seems wrapped in mystery. The only parties implicated at present are the African immigrants. It is said they demand a return passage, or a bonus in lieu of it, as now given to the coolies. The trials by a special commission are to come on next week, when I imagine the truth will come out. The planter portion of the press attribute the disturbance to the anti-immigration meetings which have been held, but this is absurd. Should the Bill not be disallowed, there will then be some excuse, perhaps, for alarm; but our people will always remain loyal to their Queen. Local tyranny, however, may produce local disturbances. The late Election Law will produce much discontent, especially among those freeholders who have for many years exercised the franchise, but who are this year virtually disfranchised. Memorials against the law have been sent home. Could not your Society induce some member of the House to ascertain the intention of the Government in relation to it

"Let me give you a *fact* that may be useful. It is now the middle of crop on the whole of the north side of the island. But it is absolutely necessary that one of the arches of the Montego Bay bridge should be repaired while the dry weather continues. To turn the course of the stream, another bed for the river has to be made; yet although the people know it is a work that must be done *at once*, and although it is the *middle* of crop, an abundance of labour for the purpose has been obtained, at 1s. and 1s. 3d. per day. The papers out here have taken the alarm at the motion of Mr. Buxton. Inquiry is the very last thing our planters want."

April 8th.

..... "I am astonished at the statement of Sir L. Bulwer in reference to the mortality of the coolies. You have, in one of your Reporters, an official statement in regard to the immigrants brought here, that will tell a very different tale. Directly we receive official intimation that the Bill will be allowed, we shall commence an agitation here that will, I hope, deter the planters from carrying out to any extent their wishes.

"I cannot learn that, up to the present time, there is a single application for immigrants, nor will there be many while the burden of the expenses falls upon the planter. The planters here do not like the Bill, but their objections are not ours.

"In a trial in the district court here last week it came out in evidence, that on Montpelier estate, in this parish, the people were frequently not paid for five or six weeks. Yet even this property can always command more labour than it needs."

"April 9, 1859.

"I have seen and heard enough to warrant my conviction, that even the present available supply of labour is more than adequate to the regular demand, and that the importation by Government of heathen labourers is wholly unnecessary, and would prove most damaging to the general interests, civil and sacred, of the community.

"I have resided in the parish of Clarendon, the centre of the island, for upwards of three years, closely watching the movements of all parties; and as I took no decided steps either for or against any public question for about a year and a half after my arrival, I had free intercourse with all parties, and was enabled to look at all sides of the question of emancipation. As I heard contradictory accounts from both the planters and the people, I determined to keep perfectly quiet until I could speak with authority. My desire is, to stand impartially by truth and right in opposition to falsehood and wrong, and that all parties have fair play. I would not on any account seek to conceal or extenuate the faults and failings of the emancipated people, and no man could reprove them more sharply than I have done; but at the same time I am ready to commend what appears entitled to commendation. I have at the present time in connection with this station upwards of 300 children receiving daily instruction under five competent teachers, and I am not receiving a farthing for the support of my schools, either from Government, or from the London Missionary Society, with which Society I have the honour of standing connected. I was engaged in conducting public schools in Glasgow and other parts of Scotland for upwards of twelve years of my life, and obtained the last school I taught by competition with 300 candidates; and therefore must know what teaching is, and what progress scholars should make at school, and must be qualified to give an opinion on the ability and attainments of the children now under my care; and I state it as my candid conviction, that the scholars of the * * * * school, numbering 130, would contrast favourably with those of the same age in any school throughout Great Britain. I have proved, within the last three years, that the negro children can learn every branch of education quite as speedily and accurately as the English children, and that the emancipated people can appreciate proper education for their children, and pay for it too, as regularly and cheerfully as the English, or even the Scotch people do. There is nothing like proving a thing. I have proved it. There was a large school in the neighbourhood when I came, where the children were all taught gratuitously, under the immediate patronage of the Rev. Rector of Clarendon: now the scholars of that school have nearly all left it, and are attending mine, where a regular fee, equal to what I used to charge in Scotland,

is exacted. The church and congregation, numbering only about 400, have unanimously resolved to pay my entire salary as their pastor too, and to be altogether self-sustaining—a sufficient proof, surely, that they value religious as well as secular instruction.

"I know as much as most men of manual labour. My earlier years were employed in field work, and I served for more or less time with ten different farmers in various parts of Scotland, after I was grown up; and I give it as my candid opinion, that if the planters would only forsake their old storeholding notions, and treat their labourers as I and other farm-servants were treated, they might get, in Jamaica alone, ten good workers for every one they wanted, and save themselves and others all the trouble and expense of Government immigration. And even as it is, with strong men employed at the miserably low rate of four or five shillings per week, there are sometimes scores of willing workmen who cannot find any thing to do on the estates."

"April 9, 1859.

"Your circular of the 15th ult. was duly received three days ago; and it affords me much pleasure to witness that the Committee of the *Anti-Slavery Society* are alive to the evils and injustice which have already been perpetrated, and which are aimed to be perpetrated still more extensively by the Immigration Bill, which was passed by our legislature during its last session. We have here protested against it some three months ago, in petitioning both the Houses of Lords and Commons, praying for its disallowance: but from all we can hear, the Government seem to be strongly bent upon allowing it to become law. This being the case, the struggle between the friends of liberty and the friends of oppression is likely to be a protracted one. However, I believe the issue will not be doubtful, only we must be armed with indomitable perseverance, and exercise both wisdom and prudence in this warfare, and rely for assistance on Him who is the God of justice, and the hater of oppression."

"April 9, 1859.

"It is time that the bubble of immigration should burst. Jamaica has every just reason to relinquish this, her pet system. Coolie and Chinese immigration has proved, hitherto, a miserable failure, disastrous to the immigrants themselves, injurious to the morals of our peasantry, and ruinous in its pecuniary results to the country.

"It is with feelings of deep concern that I have watched the spirit of the planters, and the efforts of our local assembly in this matter; being satisfied, that while there is a sparseness of population in this country, and while a system of free immigration, say from Canada, might be beneficially encouraged, there is ample available

labour in the country to carry on the present, or even more extended cultivation of estates, if the planters would but give fair wages, punctual payments, and continuous employment. I know, that on this last-named point the planters will take exception, and assert, on the contrary, that labour is not available all the year round. This may be true; but not the whole truth. Were the matter thoroughly investigated, it would, I feel persuaded, be fully shewn, that in this respect the labourers are 'more sinned against, than sinning.'

"There are only two sugar estates in my immediate neighbourhood; and they can at any time command abundant labour. Many of the people in this district have to travel fifteen or twenty miles to seek employment in more favourable localities.

"The philanthropists, both here and in England, have nothing to fear from the appointment of a Committee of Inquiry, but every thing to gain, provided the Committee are composed of men unprejudiced. I am prepared, to the utmost of my humble ability, to co-operate with you in your laudable effort, and shall take the necessary steps with that view."

"April 9, 1859.

"The Immigration Bill for Jamaica is a disgrace to the colony. Passed with indecent rapidity by our planters, members of the House of Assembly and Legislative Council, and eagerly assented to by the Governor, the child of iniquity was hastily packed off to the Colonial Office, where it appeared the parents made sure it would meet a warm reception, and be at once adopted; but, thanks be to your Society, and our noble friend Lord Brougham, it was ordered to remain for inspection and examination, and its defects, and deformities, no less than its horrors, were early discovered; and we trust that the measure will find no ultimate success. It should not do so, for it has not one good point to recommend it. If the friends of freedom would see the grand measure of emancipation successfully carried out, they must be on the alert to repel, in the bud, whatever tends to destroy the spirit of freedom, or crush the vigour of free institution. Now the Immigration Bill tends to do both of these, and, in addition, to entail a great deal of human suffering, from the shipment of the immigrants in Asia, during their dreadful passage, and to the most abject sufferings which they endure in the country, where, in a few years, they nearly all die off in the most wretched and neglected condition.' Of a lot (Chinese principally) which came here from Navy Bay, I fancy few now survive, and, as a whole, they have been of little or no use whatever in the islands. Of the first lot which came here from India, after a lapse of about seven years, when called in, not much more than half could be found: the other half had perished miserably on our

roads, streets, lanes, and estates, as coroners' inquests record, the Government of the country heartlessly refusing to make any provision for the destitute, or to afford medical aid; and thus a horrid waste of human life has resulted, and the expected benefits from immigration frustrated: and yet our planters, in the midst of this waste, not only of the imported labourers, but also of our native population, which has diminished, instead of increased, since the abolition of Slavery, by reason of the neglect of the Government of the country to prevent sanitary measures, and the want of care of the orphan young, &c.; and our planters, like the horse-leech, cry—'Give, give,' more human life to waste, more human blood to exhaust, more immortal souls to degrade and ruin, not to elevate, and enlighten, and render fit for spiritual enjoyment; for no doubt this is the tendency of such immigration as the planters of Jamaica require. It is brute force, not the higher claims of existence, and they unfortunately have yet little considered that against such a system the vengeance of Heaven has already been manifested. It is against such a system that the Almighty has now spoken, when He has been pleased to evoke the spirit of the *Anti-Slavery Society* in the work which now engages their attention; and it is my belief, nay, I feel faithfully confident, they will succeed. The 'sorrowful sighing of the poor' has reached the ear of the great I AM, and now is the time for acting. Oppression and wrong are still to be opposed by the weapons of truth and mercy, and I trust the endeavours of your Society will not relax, but will be 'stedfast, unmoveable, alway abounding in the work.'

"The statement of the West-India body is transparently flimsy and specious, and every observant mind must readily discover this, and also its want of truth on some material points. Mr. Buxton, too, has made some unjustifiable remarks, in some of which he has exposed himself to contradiction. Messrs. Labouchere and Lytton spoke very unadvisedly, and under wrong impressions, and no doubt from the influence of *ex parte* statements; but truth is mighty, and will prevail. The battle is to be fought, and it would be a happy thing if the whole state of Jamaica affairs could be inquired into.

"We are now taxed to pay off a prodigious debt and interest, accrued for former worse than useless schemes of immigration, and we are now additionally taxed to meet further new demands for the same purpose. Nearly all the coffee grown now is by native labour, and that is taxed for immigration, likewise pimento and other articles which do not involve any need of immigration, such as the Jamaica Bill contemplates, in order to carry them on: this is a hardship, and one which our people will not continue to bear. While they are vexatiously and heavily taxed to bring immigrants to oppose themselves, they are, on the other hand, thoroughly neglected and over-

looked by the very parties who tax them. It seems as if the Government of the island desired the destruction of the native population, and what is all this for? to sustain a few sugar estates, while the whole strength necessary to carry on all the estates in Jamaica would not exceed one-tenth of the native population, if so much: and yet this small but greedy interest is to destroy every other rising power. Remember, Jamaica has all the elements of a fine country, and is not confined to sugar alone: there are coffee, pimento, ginger, arrow-root, wax, cattle, horses and mules, (exported,) dye and other woods of different descriptions, and some copper and other ores. She is materially different from Mauritius, and even British Guiana; but even in the latter country the history of immigration is a dark one: read the Missionary reports. Mr. Lytton may talk of money taken back to India; but what real good is this to the colony, or to the immigrant? Is money all that men desire? Had he told us of how many went back converted to Christianity and the love of God—of how many went back to preach or to teach the unsearchable riches of Christ—then it would have been a comforting and satisfactory statement; but, poor blind men! even so Messrs. Labouchere and Lytton. Money, sugar, and rum, at any sacrifice, are what they look to as the successful issue of immigration. Such opinions being wrong on principle, and opposed to the divine law, they cannot last. But I am going too far, and must now halt."

April 23, 1859.

"Although I have been here so short a time, every thing which affects the well-being of the peasantry of Jamaica excites my deepest interest, and therefore I regarded the immigration movement which lately engaged the attention of our House of Assembly with much anxiety, since I conscientiously believe, and this, too, from much inquiry, that the present scheme is not needed, and certainly not in this district. My congregations, which number 1000, are constantly complaining of want of employment."

DEMERARA.

Georgetown, April 26, 1859.

"The financial statement for 1858 is just out; and under the head Immigration alone we have 134,242 dollars, besides 13,440 dollars interest on loan, and 48,000 dollars twelve months' interest at Bank of England, and 240 dollars commission for paying the same; being together hard upon 200,000 dollars for last year.

"As regards the working of the immigration scheme, we in town know next to nothing, except as we gather it through the reports given in the papers of what transpires in the Court of Policy, between the Governor and the members of the court, which are, I presume, regularly forwarded to you. You will have observed that the planters and Governor Wedehouse were at loggerheads,

because the Governor held out something like a threat, that unless medical attendance were better provided for the estates, he would not allot them any more immigrants. You will also have observed that a considerable mortality had taken place in the passage of Chinese, who, it seems, mostly died of dropsy, but the colonial surgeon believes that it was mostly occasioned by want of sufficient ventilation.

"I was sorry to observe, according to the report given here of Mr. Buxton's speech, that he misrepresented the *Anti-Slavery Society* as opposed to immigration; whilst the fact is, that they are opposed to the ruinous system on which it is being conducted, and not to immigration itself. Nobody disputes that free immigration is a blessing anywhere; but that which saddles a whole community with its expense, and taxes the labour of the rest for the enriching of a few planters, is a different sort of thing altogether. Not only so, but whilst it is argued by Sir E. B. Lytton, and other advocates of indentured labour, that the immigrants are not fit for free choice of masters, &c., what a shame it is to saddle the colonies with such imbeciles at the public cost, so that, in the event of their remaining after their years of servitude, they shall only increase a useless community, unfit to occupy civil society. For what instruction have they? and to what extent are they better than when they came, saving the amassing an aggregate of a few thousand dollars? But does that fact determine any thing more than their usual love of silver, which their women wear as ornaments? Ought those thousands of dollars to be held up as proof of extraordinary wages, &c.? When it is considered how they live—not hesitating to devour meat that dies of itself, and caring to spend but little, in the expectation of taking all away, the aggregate sum will not be found to be any thing extraordinary. It is, however, impossible to gain any sort of information from the immigrants themselves, as they all speak in tongues unknown to any but themselves, and, except through an interpreter, it is quite impossible to make yourself understood by them; so that all communication with the inhabitants is utterly cut off. And no doubt this is an advantage that planters appreciate, for they are as gangs of dumb animals in so far as the general community is concerned. It is believed, however, that, generally speaking, they are well treated; and the instances to which Mr. Alexander referred, as seen by him in Georgetown, have not been repeated for some years, indeed since the vigilance of the *Anti-Slavery Society* awakened attention to the importance of greater care. And that the *Anti-Slavery Society* exercises a powerful influence for good is manifest, not only from the round of abuse with which it is being continually favoured, but from allusions which, in spite of the adversary himself, he will

occasionally make. As for instance, at a meeting held only last Saturday, to oppose the Governor's purpose relative to the railway, one of the planters stated that the railway was undertaken because the *Anti-Slavery Society* asserted that they did nothing for the improvement of labour, &c., or words to that effect (see *Colonist* of last night). And in a letter to that same *Colonist* some time ago, a planter was foolish enough to complain of the leniency of a magistrate, (a Mr. Fraser,) and to say that he (the planter) would have locked up the coolie himself, but that he feared W. K. and Co. would be writing to the *Anti-Slavery Society*, to complain of cruelty, &c. (i. e. Wallbridge, Ketley, and Co.). The way in which the *Colonist* gave the lie to Mr. Alexander, and misrepresented what he said ten years ago as if now transpiring, shews how unprincipled they are in any statement or representation they choose to make in opposition to those who would guard the interests of the poor and the stranger. You will see that the Governor has proposed to discontinue the thirty dollars' bounty to the Portuguese. They were admitted as free immigrants at the public cost. Why this favour nobody knows, and it is time it came to an end."

MONTserrat.

"April 9, 1859.

"I shall now state to you, from my own knowledge and experience, the condition of the labouring class in two of these islands.

"Firstly, Antigua. In that island I laboured more than two years among the labouring class, as their minister, and, while there, many of the people wanted work: they were willing to work, but could not get any to do. Many members of my church, who had work, complained that they could not get their wages when it was done.

"The great evil of the West Indies is the non-payment of labourers for weeks and months after their work is done.

"Secondly, Montserrat. This is my third year in this island, and here, with two or three exceptions, the same evil exists. On some estates here, the labourers are not paid for weeks, and sometimes months. Hence the outcry, 'We want labourers.' While I am writing, a labourer has called at the Mission-house. I will state what he has just told me of his own free will, without a question being put: 'Minister, we have not our pay yet: we no work now: the people on the estate are doing nothing, for they will not work till the old debt is paid. Owe me twelve dollars since last year. They promise, no pay, yet I work. Man with a family what must he do. Minister, very trying, hard, very hard.' The position of this poor labourer is the true condition of hundreds in these islands.

"The great question is, not, 'We want more labourers,' but, 'The labourers want their money when they have done their work.' The demand for labour could be more than met in the West

Indies, if the proprietors of estates would, through their agents, pay the labourers their wages when due. As this is a great and growing evil, it will be well to bring this subject before the West-Indian proprietors in a proper place, and at a proper time. How do these facts agree with the alleged deficiency of labour in the West Indies? I have, of course, only stated my opinion with reference to the two islands in which I have laboured as a Christian Missionary."

TOBAGO.

"April 8, 1859.

"Perhaps none of the West Indies present more favourable specimens resulting from the philanthropic labours of your Society than this island; although, like every thing ennobling and beneficial, the unfolding of time is required to shew the productive success. But Tobago, on the other hand, I regret, presents also an equal disparity to her sister isles, from the disadvantages under which the majority of its inhabitants are placed, owing to an unprincipled system of legislation for several years past, a mal-administration even of such legislation when enacted, not to speak of the infirm and partial mode in which justice (until, I may say, of late) has been dispensed.

"The absence, also, of right attempts, if any, to train and instruct a people released from a state of barbarous degradation to that of freedom, being entirely overlooked by the public, is the reason our emancipated class is so much behind those of other places in point of moral and intellectual advancement, save with the usual exceptions; and those who would be qualified for political privileges being, to a great extent, deprived of such privileges by the existence of a franchise since Slavery. I regret that the claims of your Society are not so prominent in the minds of that class whom you have so considerably benefited.

"Your Society has had a great deal to do, and has succeeded in doing much; and I differ from the editors of Wilmer and Smith's *Liverpool Times* of the 17th ultimo, (published for circulation in the West Indies,) 'that your mission is ended, your work done; as the fact that Slavery still exists proves the statement to be a falsehood. After the Society had achieved emancipation in the British dominions, it had then to provide for those whose bonds it had been instrumental in bursting, and to make the more aspiring of the emancipated become landed proprietors, to own, in some cases, the property on which they had been slaves. Your Society was courageous when apparent or real distress and ruin threatened former slaveholders, from the low price of their products; you urged them to extremity by the equalization of the sugar duties in the Bill of 1846, which proved a boon to British emancipation. The old planters could not bear the pressure, and it brought estates within the reach of that class to which I have referred, who have

shewn that they can cultivate on an economical system to advantage, and Messrs. Nelson, Morrison, and Craig Castella have become proprietors, besides many others, who are all doing well with the properties they have restored from abandonment. In fact, the man who can use his physical strength on the soil says to the one who cannot, in tacit terms, 'If you are dissatisfied, retire, and give me possession.'

"Now the object of your Society, in appealing to your friends and supporters here to co-operate with you, by addressing memorials to both Houses of Parliament, is, I am sorry to say, thought impracticable, from our want of more influence in this small community, where the aristocratic planters are in a great majority, and in favour of immigration, while the better informed of the emancipated are convinced that such a scheme will retard their progress in becoming capitalists by their diligence under the *metairie* system, which system they fear an influx of immigration would supersede.

"With the rapid maturity of the free-labour system there can be no doubt but that immigration, as it is at present conducted, revives in some degree the spirit of that which the friends of freedom everywhere desire should be extinct; and as these islands are now prospering without it, except in a few cases, I humbly recommend terms of reciprocity as a substitute between employer and labourer, which, it is to be regretted, does not, nor has ever, existed.

"The great desideratum in most of these colonies is an independent magistracy among the labouring classes, and not such as there is at present, composed of planters who serve each other in their turn. The stipendiaries have, in some cases, been most useful gentlemen, but often the political power and influence of their antagonists have either weakened them, or caused their dismissal."

SEA-BOARD SLAVE STATES.

WITH the extract in the present month's *Reporter* we take leave of Mr. Olmsted's highly-interesting work. It is a most valuable contribution to anti-slavery literature, and cannot be read without edification. The following are his remarks upon

THE ECONOMY OF LOUISIANA.

"I must confess that there seems to me room for grave doubt if the capital, labour, and especially the human life, which have been, and which continue to be, spent in converting the swamps of Louisiana into sugar plantations, and in defending them against the annual assaults of the river, and the fever and the cholera, could not have been better employed somewhere else. It is claimed as a great advantage to Slavery, as well as of protection, that what has been done for this purpose never would have been done without it. If it would not, the obvious reason is, that the wages, or prospect of profit, would not have been

sufficient to induce free men to undergo the inconveniences and the danger incident to the enterprise. There is now great wealth in Louisiana; but I question if greater wealth would not have been obtained by the same expenditure of human labour, and happiness, and life, in other directions.

It seems hardly necessary to prove that the condition of free-labourers in any country is better than that of slaves. But the contrary is strenuously maintained by the advocates of Slavery, and is, in fact, one of their staple arguments in its defence. Well, what does Mr. Olmsted's experience teach him? He says:

FREE-LABOURERS AND SLAVES.

Does argument, that the condition of free labourers is, on the whole, better than that of slaves, or that simply they are generally better fed, and more comfortably provided, seem to any one to be unnecessary? Many of our newspapers, of the largest circulation, and certainly of great influence among people—probably not very reflective, but certainly not fools—take the contrary for granted, whenever it suits their purpose. The Southern newspapers, so far as I know, do so without exception. And very few Southern writers, on any subject whatever, can get through a book, or even a business or friendly letter, to be sent North, without, in some form or other, asserting that Northern labourers might well envy the condition of the slaves. A great many Southern gentlemen—gentlemen whom I much respect for their moral character, if not for their faculties of observation—have asserted it so strongly and confidently, as to shut my mouth, and by assuring me that they had personally observed the condition of Northern labourers themselves, and really knew that I was wrong, have for a time half convinced me against my own long experience. (And perhaps I should say that my experience has been gained, not only as an employer, in different parts of the North, but as a labourer; for I have been a farm-labourer, associating and faring equally with the generality of Northern labourers, myself.) I have, since my return, received letters to the same effect: I have heard the assertion repeated by several travellers, and even by Northerners, who had resided long in the South: I have heard it publicly repeated in Tammany Hall, and elsewhere, by Northern democrats: I have seen it in European books and journals: I have, in times past, taken its truth for granted, and repeated it myself. Such is the effect of the continued iteration of falsehood.

"Since my return I have made it a subject of careful and extended inquiry. I have received reliable and unprejudiced information in the matter, or have examined personally the food, the wages, and the habits of the labourers, in more than one hundred different farmers' families, in every free State (except California), and in Canada. I have made personal observations and inquiries of the same sort in Great Britain, Germany, France, and Belgium. In Europe, where there are large landed estates, which are rented by lordly proprietors to the peasant farmers, or where land is divided into such small portions

that its owners are unable to make use of the best modern labour-saving implements, the condition of the labourer, as respects food, often is as bad as that of the slave often is—never worse than that sometimes is. But, in general, even in France, I do not believe it is generally or frequently worse; I believe it is, in the large majority of cases, much better than that of the majority of slaves. And as respects higher things than the necessities of life—in their intellectual, moral, and social condition, with some exceptions on large farms and large estates in England, bad as is that of the mass of European labourers, the man is a brute or a devil, who, with my information, would prefer that of the American slave. As to our own labourers, in the free States, I have already said enough for my present purpose."

The following are our author's

CONCLUDING REMARKS.

"I cannot leave this subject without expressing my conviction of the great evil which the necessity felt by so many to apologise for Slavery at every convenient opportunity, is working in our own society. It is to be attributed very much to this source, I think—the growing disposition to look upon the labourer, the artisan, the handicraftsman—the man who is employed at any of those callings in which it is commonly thought safe and proper to educate Slaves—as a less fortunate and respectable man than the tradesman, the clerk, the 'professional' man. To make Slavery less hateful, the condition and prospects of free labouring people are habitually disparaged. Our children are familiarized with comparisons unfavourable to the happiness and respectability of our own working class, and are led to believe that men who work for a living are seldom successful; that they are peculiarly dependent on others; that others have to be careful of them, and often provide for them out of charity and pity. And many of our working-men are themselves influenced by this idea, and look upon their customers as in some way their superiors; and in consequence of this feeling they get a habit of thinking themselves ill-used and unfortunate, poorly compensated for their labour; therefore, also, they work—the majority of our native mechanics—less soundly, and thoroughly, artistically, conscientiously, and with love and pride in their craft; more slightly, carelessly, mechanically, and like to slaves, than they formerly did. Our most conscientious and reliable workmen are no longer natives: they are from Germany, where yet the ancient guilds, with their honours to WORKMANSHIP, and conferring freedom on passed and accepted workmen, are not quite lost.

"This mischievous influence of Slavery upon ourselves is rarely appreciated as it should be. Clarence Cook, in his admirable lecture, 'The Head and the Hand,' is almost the only one of our public instructors by whom I have heard it at all adequately recognised.

"This book is already so much too large, that I cannot dwell upon the subject; but I must declare my conviction, that the common notions, not only in the comparison of our free workmen with Slaves, but of free workmen with free men

of sedentary and effeminate callings, are fallacies, and have no other foundation than the political degradation of workmen in our own slave communities, and the undemocratic communities of Europe. Certain I am, that in my experience the young men of good sense, sobriety, and industry, who have been educated as artisans, have been more successful, in every view, than the young men of similar quality, who have been educated as clerks. Where, too, so much capital as is necessary to prepare a man for the learned professions has been used to prepare workers in the industrial fields of science, it has been better, sooner, and with more honour, repaid in results. There is infinitely more room and need for the genius of Michael Angelo in a garden, or a shipyard, or a blacksmith's or carpenter's shop, than in the sales-room, the counting-house, the pulpit, or the court-house. Nor need the cobbler's stall, if a man have by nature great endowments for statesmanship, be the smallest restriction upon their development. I believe, in fact, it yet is not; and that it is still easier for a great mind to direct itself to great things, and to gain a position to work great things, in hammering leather, than in engrossing pleas and filing declarations.

"And I consider the skilled workman to be always more independent of charity—to be in a more reliable and respectable position, actually, in society, than the skilled clerk, or the skilled professional man; so far, that is to say, as the mere callings of each are concerned. A larger proportion of the clergymen, lawyers, doctors, salesmen, tradesmen, merchants, speculators in land, and planters, of the United States, are involved in debt, and will never pay their debts, than of the labourers, yeomen farmers, mechanics, and artisans. The former class are more likely to become hopelessly bankrupt from personal accidents than the latter. The mechanic may lose his right hand, and his acquired skill being no longer available, he will be comparatively helpless; but the physician, the lawyer, may lose their eyes, or their hearing; the clergyman may suffer in his throat; the tradesman in his lungs; the planter and speculator by fire, or rot, or worm, or war, and thus become equally incapable of self-support with the crippled mechanic.

"As to success of the farm-labourer in gaining wealth, I cannot now speak with equal confidence as of the mechanic; but that sensible and industrious farmers, who have started in life with no capital but a good common-school education, and a good farm-boy's skill and strength for labour, more often spend a happy and grateful old age among children and children's children, of whom they are proud, than men of any other calling in our country, I have not a doubt.

"In every way, I repeat it, the idea that a muscular or handicraft occupation, if directed with the genius and thought it always may and should be, is lower or less fortunate, and less likely to be attended with honour in a free country, than the occupations of transfer, scheming, copying and adapting of forms and precedents, is a most false and pernicious one. It is true, only, that a man without any education may be a bad workman, while he cannot well be even a bad clerk, lawyer, or physician. But

genius, taste, energy, and dexterity, as well as capital in general knowledge, and culture of the mind, are even more valuable, and are at this time more wanted in our market, and are better paid for in the artisan and mechanic, than they are in the tradesman or the professional man. The only basis for the contrary notion that I know of, is that slaves are excluded from trade and 'the professions,' and that therefore, wherever the influence of Slavery extends, those occupations to which slaves are condemned are considered to belong to a lower *caste* of the community, and so to degrade those who engage in them."

A SLAVE GIRL'S NARRATIVE.

THE following narrative relating to Cordelia Loney, the slave of Mrs. Joseph Cahell, of Fredericksburg, Virginia, is taken from the *New-York Evening Post*. It is an affecting illustration of the dreadful evils of Slavery.

"With the hope that your readers may be interested, and the cause of freedom promoted, I wish to present a very brief narrative of Cordelia Loney, as I received it from her own lips, candidly and truthfully told, as I have every reason to believe.

"A little over a month ago, in the capacity of servant, Cordelia Loney, a coloured woman, was brought to this city by her mistress, (Mrs. Joseph Cahell, widow of the late Hon. Joseph Cahell, of Virginia,) with the hope, obviously, of holding her as securely in bonds in Philadelphia, during her stay, as in Virginia.

"Having engaged board for a month at a fashionable private boarding-house on Chestnut-street, she took an early opportunity to caution Cordelia against going into the streets, and against having anything to say or do with 'free niggers in particular': withal, she appeared unusually kind, so much so, that, before retiring to bed in the evening, she would call Cordelia to her chamber, and by her side would take her Prayer-book and Bible, and go through the forms of devotional service, for she stood very high both as a church communicant and a lady in society.

"For a fortnight it seemed as though her prayers were to be answered, for Cordelia acted as submissively as usual, and the Madame enjoyed calls and accepted invitations from some of the *élite* of the city, without suspecting an intention on the part of Cordelia to escape. But Cordelia could not forget how her children had all been sold by her mistress.

"She is about fifty-seven years of age, with about an equal proportion of coloured and white blood in her veins; very neat, respectful, and prepossessing in manner.

"From her birth to the hour of her escape she had worn the yoke under Mrs. C., as her most efficient and reliable maid servant. She had been at her mistress's beck and call as seamstress, dressing-maid, nurse in the sick-room, &c. &c., under circumstances that might appear to the casual observer as being uncommonly favourable for a slave. Indeed, on my first interview, I was so forcibly impressed with

the belief that her condition in Virginia had been favourable, that I hesitated to ask her if she did not desire her liberty. A few moments' conversation with her, however, convinced me of her good sense and decision of purpose with regard to this matter; for, in answer to the first question I put to her, she answered me that she 'wanted to be free,' and was 'bound to leave;' that she had been 'treated very cruelly;' that her children had 'all been sold away' from her; that she had been threatened with sale herself 'on the first insult,' &c.

"She was willing to take upon herself the entire responsibility of taking care of herself. On the suggestion of a friend, before leaving her mistress, she was disposed to sue for her freedom, but upon a reconsideration of the matter she chose rather to accept the hospitality of the Underground Railroad, and leave in a quiet way, and go to Canada, where she would be free indeed. Accordingly she thus left her mistress, and was soon a free woman.

"The following sad experience she related calmly, in the presence of several friends, an evening or two after she left her mistress:

"Two sons and two daughters had been sold from her by her mistress, within the last three years, since the death of her master. Three of her children had been sold to the Richmond market, and the other to Nelson county.

"Paulina was the first sold, two years ago last May. Nat was the next; he was sold to Abram Warrick, of Richmond. Paulina was sold before it was named to her mother that it had entered her mistress's mind to dispose of her. Nancy, from infancy, had been in poor health. Nevertheless, she had been obliged to take her place in the field with the rest of the slaves, of more rugged constitution, until she had passed her twentieth year, and had become a mother. Under these circumstances, the overseer and his wife complained to the mistress that her health was really too bad for a field hand, and begged that she might be taken where her duties would be less oppressive. Accordingly she was withdrawn from the field, and was set to spinning and weaving. When too sick to work, her mistress invariably took the ground that 'nothing was the matter,' notwithstanding the fact that her family physician, Dr. Ellsom, had pronounced her 'quite weakly and sick.'

"In an angry mood one day, Mrs. Cahell declared she would cure her; and again sent her to the field, 'with orders to the overseer to whip her every day, and make her work or kill her.' Again the overseer said it was 'no use to try, for her health would not stand it,' and she was forthwith returned.

"Now the mistress concluded to sell her.

"One Sabbath evening a nephew of hers, who resided in New Orleans, happened to be on a visit to his aunt, when it occurred that she had better get Nancy off if possible. Accordingly Nancy was called in for examination. Being dressed in her 'Sunday best,' and 'before a poor candle-light,' she appeared to good advantage; and the nephew concluded to start with her on the following Tuesday morning. However, the next morning he happened to see her by the light of the sun, and in her working garments,

which satisfied him that he had been grossly deceived; that she would barely live to reach New Orleans; hence he positively refused to carry out the previous evening's contract, thus leaving her in the hands of her mistress, with the advice that she should 'doctor her up.'

"The mistress, not disposed to be defeated, obviated the difficulty by selecting a little boy, made a lot of the two, and thus made it an inducement to a purchaser to buy the sick woman: the boy and woman brought 700 dollars.

"About the sale of her children Cordelia was consulted about as much as if she had been a cow.

" 'I felt wretched,' she said, with emphasis, 'when I heard that Nancy had been sold,' which was not until after she had been removed. 'But,' she continued, 'I was not at liberty to make my grief known to a single white soul. I wept and could not help it.' But remembering that she was liable, 'on the first insult,' to be sold herself, she sought no sympathy from her mistress, whom she describes as 'a woman who shews as little kindness towards her servants as any woman in the States of America. She neither likes to feed or clothe well.'

"With regard to flogging, however, in days past, she had been up to the mark. 'A many a slap and blow' had Cordelia received since she arrived at womanhood, directly from the madam's own hand.

"One day, smarting under cruel treatment, she appealed to her mistress in the following strain: 'I stood by your mother in all her sickness and nursed her till she died.' 'I waited on your niece, night and day for months, till she died.' 'I waited upon your husband all my life—in his sickness especially, and shrouded him in death, &c. &c., yet I am treated cruelly.' It was of no avail.

"Her mistress at one time was the owner of about 500 slaves, but within the last few years she has greatly lessened the number by sales.

"She stood very high as a lady, and was a member of the Episcopal Church.

"To punish Cordelia, on several occasions she had been sent to one of the plantations to work as a field hand. Fortunately, however, she found the overseers more compassionate than her mistress, though she received no particular favours from any of them.

"Asking her to name the overseers, &c., she did so. The first was 'Marks, a thin-visaged, poor-looking man, great for swearing.' The second was 'Gilbert Brower, a very rash, portly man.' The third was 'Buck Young, a stout man, and very sharp.' The fourth was 'Lynn Powell, a tall man with red whiskers, very contrary and spiteful.' There was also a fifth one, but his name I lost.

"Thus Cordelia's experience, though chiefly confined to the 'great house,' extended occasionally over the corn and tobacco fields, among the overseers and field hands generally. But under no circumstances could she find it in her heart to be thankful for the privileges of Slavery.

"After leaving her mistress she learned, with no small degree of pleasure, that a perplexed state of things existed at the boarding-house; that her mistress was seriously puzzled to imagine

how she would get her shoes and stockings on and off; how she would get her head combed, get dressed, be attended to in sickness, &c., as she (Cordelia) had been compelled to serve all her life.

"Most of the boarders being slaveholders, naturally sympathized in her affliction; and some of them went so far as to offer a reward to some of the coloured servants to gain a knowledge of her whereabouts. Some charged the servants with having a hand in her leaving, but all agreed that 'she had left a kind and indulgent mistress,' and had acted very foolishly in running out of Slavery into freedom.

"A certain Doctor of Divinity, the pastor of an Episcopal Church in this city, and a friend of the mistress, hearing of her distress, by request or voluntarily, undertook to find out Cordelia's place of seclusion. Hailing on the street a certain coloured man with a familiar face, who he thought knew nearly all the coloured people about town, he related to him the predicament of his lady friend from the South, remarked how kindly she had always treated her servants, signified that Cordelia would rue the change, and be left to suffer among the 'miserable blacks down town'; that she would not be able to take care of herself; quoted Scripture justifying Slavery; and finally suggested that he would be doing a duty and a kindness to the fugitive, by using his influence to find her and prevail upon her to return.

"However, it so happened that the coloured man thus addressed had experienced quite a number of years as a slave at the South; had himself once been pursued as a fugitive; and having, by his industry in the condition of freedom, acquired a handsome estate, he felt entirely qualified to reply to the reverend gentleman, which he did, though in not very respectful phrases, telling him that Cordelia had as good a right to her liberty as he had, or her mistress either; that God had never intended one man to be the slave of another; that it was all false about the slaves being better off than the free coloured people; that he would find as many 'poor miserably degraded' of his own colour, 'down town,' as he would among the 'degraded blacks'; and concluded by telling him that he would rather give her a hundred dollars to help her off, than to do ought to inform him of her whereabouts, if he knew even so much about them.

"What further steps were taken by the discomfited divine, the mistress, or her boarding-house sympathizers, I have not been informed.

"But with regard to Cordelia: she took her departure for Canada in the midst of the late Daniel Webster (Fugitive) trial, week before last, with the hope of being permitted to enjoy the remainder of her life in freedom and peace. Being a member of the Baptist Church, and professing to be a Christian, she was persuaded, by industry and the assistance of the Lord, a way would be opened to the seeker of freedom, even in a strange land and among strangers.

"V. C."

"Philadelphia, April 29, 1859."

The Anti-Slavery Reporter.

WEDNESDAY, JUNE 1, 1859.

THE LATE JOSEPH STURGE.

THE painful duty devolves upon us of recording an event which has deprived the anti-slavery cause of one of its oldest and firmest supporters, and society at large of a benefactor. On the 14th of last month Mr. Joseph Sturge died suddenly, at the age of sixty-five. The profound sorrow into which his death has plunged his family and his immediate friends, has extended far beyond that circle, wide though it was, and has left a blank we can scarcely hope to see filled up in our time. While more than a passing tribute is due to the memory of so excellent a man, to render it full justice it would be necessary to review the history of the numerous philanthropic movements with which he had been prominently associated for more than half of his life; a task we feel incompetent to undertake. Although Peace, Temperance, and Education were each largely indebted to his energetic and munificent support, his name is, perhaps, more especially identified with the history of the anti-slavery cause. His earliest public efforts were devoted to its promotion, and his active interest in it continued unabated to the last. It has had many brilliant advocates, numerous zealous defenders, but never a more sincere and consistent friend than Mr. Sturge. His name will descend to the remotest posterity, allied with that of Wilberforce, Clarkson, and Buxton; they as the recognised champions of emancipation; he as the valorous defender of the rights of the emancipated classes; for to his untiring exertions and personal efforts, materially strengthened by a visit he had made to the West Indies, the abolition of the apprenticeship system was mainly due. Nor when this great work had been accomplished, did his solicitude for the success of emancipation abate. He felt, that although Great Britain had washed her hands of the slave-trade and of Slavery, the old pro-slavery spirit in her colonies was not extinct, and that it would constantly suggest measures of a tendency to oppress the coloured people; hence that unceasing vigilance would be necessary. Then the slave-trade was still carried on to a frightful extent to Cuba and Brazil, and the existence of Slavery in these and other countries, pointed to an absolute necessity for a continuance of effort for their suppression. Accordingly, in conjunction with others, he was instrumental in re-organizing the elements of the old anti-slavery association, and in establishing them under a new constitution and title suited to the altered position of the question. In the labours of that organiza-

tion, known as the *British and Foreign Anti-Slavery Society*, he actively participated, and by his sagacious counsel and energetic action largely contributed to its efficiency. His hostility to the present system of immigration was uncompromising, and his anxiety to have it thoroughly inquired into so great, that on the occasion of his last visit to London, (only one week before his death,) he made a sacrifice of personal convenience to confer with the Secretary of the *Anti-Slavery Society* respecting the course to be taken for this object; and his parting words conveyed the expression of an earnest hope that Lord Brougham would lose no time, on his return to England, in taking the initiative in the matter. In a word, Joseph Sturge was, of late years, the life and soul of the anti-slavery movement, as he was also one of its most munificent supporters. The loss which it sustains by his death is indeed irreparable.

Something remains to be said of his character. But where so much virtue and excellence existed, it is difficult to render them a tribute without seeming to overstep the limit which separates justice from panegyric. His character might, indeed, be summed up in the few words, he lived a Christian, for his life presented a beautiful exemplification of the Christian virtues reduced to practice. His actions sprang from deep convictions, founded upon eternal truths, hence his course was determined by great principles, and marked by unswerving fidelity and consistency. But while his Faith in a principle was not to be shaken, and his Hope was the source of that noble moral courage which enabled him to encounter any amount of opposition, his Charity moved him to the largest tolerance of views and opinions in which he did not concur, while his humility was such that he ever submitted his own with excessive diffidence and modesty; though, when he had once taken his stand on what he believed to be a right foundation, he remained immovable. Indeed, very few men united in so remarkable a degree the opposite qualities of firmness without harshness, and meekness without weakness, while his child-like simplicity, and the geniality of his disposition, endeared him to all who enjoyed the privilege of his intimate acquaintance. His generous nature and tender heart were the source of a deep sympathy with the oppressed, and of his active co-operation with those philanthropic movements which constitute the true honour and glory of this country. They also prompted that ever-watchful benevolence which, extending far and wide, constantly manifested itself by a princely munificence that eschewed ostentation, and imparted additional grace to his benefactions. Indeed, in every act of his useful life, he evinced an antipathy to display, and could not often be induced to take

a prominent part even in those movements of which he was the life-spring. When he breathed his last, the world lost a good man, and the nation one of its worthiest sons, for men like Joseph Sturge are the moral balance of a community, and their influence and example for good reach those above as well as those around and beneath them. The celebrity of warriors and of many whom the world extols as heroes, rests too often on a catalogue of actions which will not abide the test of the great principles laid down by Divine Wisdom as the only standard by which men ought to be judged. Great they may be, according to worldly estimate, but their fame rests upon a less sure foundation than that of men like Joseph Sturge, who leave behind them a record of good deeds as an example of practical Christian life, and a memory which is embalmed in the heart of humanity at large. On the monument of such may fitly be inscribed the comforting words, "Blessed are the dead who die in the Lord."

BRITISH SLAVEHOLDERS IN SURINAM

ADDRESS TO THE KING OF THE NETHERLANDS.

IN another column will be found the translation of the Bill now before the States-General of Holland, for the abolition of Slavery in Surinam. It is being opposed by the slaveholders, as a matter of course, and by none more stenuously than by those who are British subjects. Some of them have addressed a memorial to the Second Chamber of the States-General, urging specific objections to the proposed measure, which, were they entertained, would be tantamount to its indefinite postponement. This document is extremely lengthy, and sets forth statements on the results of emancipation in the British colonies, alleging its failure, which have been refuted over and over again. It is, moreover, couched in very intemperate language, and the demands made of the Government are most unreasonable. The nature of them will be gathered from a counter-memorial which we subjoin, and which the Committee of the *British and Foreign Anti-Slavery Society* have considered it to be their duty to address to the King of the Netherlands. We believe that some of the British slaveholders are exempted by the 6th clause of 6 and 7 Vict. cap. 93, from the penalties which attach to the holding of slaves by British subjects in foreign parts; but we know that one of the memorialists has violated the statute, by purchasing slaves since it came into operation, and it will be the duty of the Committee of the *British and Foreign Anti-Slavery Society* to institute such inquiries as may result in eliciting evidence upon which they can base a

representation to Government upon the subject.

We think that as much publicity as possible should be given to the facts, and that the names of the parties should be known far and wide. We venture to suggest that our friends might use their influence with country editors to obtain the insertion of the address, and a notice of the circumstances under which it has been drawn up. If British abolitionists permit to pass under silence so flagrant an instance of immorality in their own countrymen they cannot with consistency exclaim against the slaveholders of the Southern States of the American Union, for their complicity in a system which the voice of united Christendom has emphatically condemned.

ADDRESS.

TO HIS MAJESTY WILLIAM THE THIRD, KING
OF THE NETHERLANDS, GRAND DUKE
OF LUXEMBOURG, PRINCE OF ORANGE,
&c. &c.

SIRE—

The attention of the Committee of the *British and Foreign Anti-Slavery Society* has been directed to a Memorial, bearing date December 1858, addressed to the Second Chamber of the States-General of the Netherlands, by the representatives of certain slaveholders in Surinam, and by certain other slaveholders themselves, being British subjects. Were these persons subjects of the King of the Netherlands, interference on the part of the Committee might be unbecoming and intrusive. The Memorialists, however, are not only British subjects, but they address the Netherlands Government in that capacity. The Committee, therefore, respectfully submit, that this fact renders it incumbent upon them, as the representatives of a Society whose object is to accomplish the universal extinction of Slavery, to protest in the strongest terms, in their own name, as well as in that of their constituents, against every attempt on the part of their own fellow-countrymen, to perpetuate the system in a foreign colony.

The Memorialists to the Second Chamber can scarcely be ignorant of the strong feeling against Slavery which pervades the mind of the British public, nor doubt that their pretensions will be viewed in England with general disfavour, as an outrage upon the enlightened humanity of the age, and the Christian sentiment of the country. Yet in taking exception to the vital clauses of the Bill for the abolition of Slavery in the Dutch colonies, now under the consideration of the Netherlands Government, they are obstructing the progress of a measure, the object of which commends itself to every friend of humanity, and the speedy realization of which is ardently to be desired.

The Memorialists complain, 1st, of the inadequacy of the compensation-money; 2dly, of the mode in which it is to be paid; 3dly, of the contemplated establishment of Government plantations; and, 4thly, they demand that the slaves shall be obliged to remain upon the estates where they are now located; that their emancipation shall not take place under a given number of years, and not until a sufficient supply of immigrants has been procured.

The Committee do not deem it to be their province to offer any observation upon the project of the Netherlands Government to which the Memorialists take exception. They rejoice that it is seriously addressing itself to the accomplishment of the great work of Emancipation, and sincerely trust it will not allow itself to be turned aside by the opposition it may encounter from those who are interested in the maintenance of the present system, and that it will steadfastly resist the importunate demands of the Memorialists. Deeply do the Committee regret that any British subject should be found, at the present day, owning slaves and slave-property in a foreign land, and aggravating the shame and the disgrace by impeding the progress of a measure framed with a view to give immediate freedom to those they unrighteously hold in bondage. Shameful is the confession of these men, that they own "one-third in value of the whole plantations in Surinam." Other British subjects there are, whose names are not appended to the present Memorial, but who also hold slave-property in Surinam, and are therefore involved in the censure which attaches to the actual Memorialists. They are: H. Wright, B. Lyon, J. Lyon, J. Tyndall, G. B. Conolly, J. Robinson, R. Wright, J. C. Ellis, J. B. Barry, W. Jackson, W. Christie, A. Macintosh, A. Cameron, G. Fraser, M. Balfour and heirs, J. Hamilton, B. McDonald, G. Cruden, J. Robertson, and T. Green. To these may be added the names of Sir John Young, Bart., of London, late High Commissioner of the Ionian Islands, owner of Plantation Petersburg, of 625 acres, with 292 slaves, and Plantation Kent, of 1000 acres, with 329 slaves; and Mrs. M. F. Barry, of Boulogne-sur-Mer and Bath, owner of the half of Plantations Alkmaar and Fredericksdorp. The Committee cannot forget that the parties last named, together with Mrs. Ferrier, of Glasgow, the owner of the other half of Plantations Alkmaar and Fredericksdorp, petitioned the British Ambassador at the Hague, in 1852, through the Messrs. Wittering, Brothers, of Amsterdam, to use his influence with the Imperial Government to obtain compensation for them, for the yet unborn children of the slave-mothers they owned, whom it was proposed, by a Bill

then before the Netherlands Government, to declare free as soon as they should be born.

The Committee will not dwell upon the various pleas these slave-owners urge in support of their pretensions; but they consider themselves bound to protest against the calumnious assertion that the emancipated negro will not labour for wages, which is alleged as one prime reason for advising the delaying of emancipation until immigrant labour can be obtained.

The Committee are aware that there is a prevalent tendency of opinion in favour of this view, and that it is said emancipation caused a deficiency of available labour, and a consequent abandonment of estates, followed by a great depreciation in the value of West-India property. These allegations, however, have been triumphantly refuted over and over again. It is even asserted, on the highest official authority, that no estate in the British West Indies can be shewn to have been abandoned for absolute want of labour, though many properties have been permitted to go out of cultivation for want of the requisite capital. Equally untrue is it to attribute to emancipation any depreciation which has taken place in the value of property in the British West Indies. It is established beyond the possibility of doubt, that for many years antecedent to that great and memorable act of national justice, the monstrous mismanagement of estates had involved them inextricably in debt, and that the abolition of Slavery only brought affairs to a crisis—scarcely hastening the ruin already then inevitable.

It may suit the immediate objects of the Memorialists to promulgate statements which are directly opposed to well-ascertained facts; but in doing this they are only following the example set by the West-India proprietary in this country during the agitation for the abolition of Slavery throughout the British colonies.

It appears to the Committee that the Memorialists have given up their own case, by admitting that, "as a condition of their possessions, they had accepted the risks attending the institution of Slavery." Surely one of these risks was the contingency of emancipation, upon whatever conditions it might ultimately be declared. They have, therefore, according to their own admission, no right to ask the Netherlands Government to arrest, for their benefit, the progress of the important measure under consideration, nor to make them the objects of special favour.

Besides, and referring to the scale of compensation awarded to Dutch slaveholders in British Guiana, under the British Emancipation Act, the utmost they claim at the outset is "the rendering back of an equal measure of justice to the English colonists

of Surinam." The Committee submit most respectfully that these persons have no right to expect, still less to demand, a larger compensation than is to be awarded to the Dutch slaveholders. It is to be presumed, that in fixing the amount of compensation, the Netherlands Government has been guided by the experience of competent judges of the actual value of slave property in Surinam. The British slaveholders have cast in their lot with the Dutch proprietors, and are bound to abide by the decision of the Government which recognises their claim to compensation.

The Committee would observe, that the case of the Memorialists is not strengthened by the use they make of the considerations which guided the British Government in adopting compensation as a principle of their Act of Emancipation, and in regulating the amount of it. The fact is notorious, that a considerable number of the anti-slavery party in this country, including some members of the Committee who unite in the present Address, were totally opposed to compensation, believing, if any one was entitled to it, that person was the slave. But even were the Committee to admit that compensation ought to be a principle of emancipation, they respectfully submit that British slaveholders in Surinam have no claim to be placed in an exceptional category.

In this opinion the Committee are strongly confirmed by the very decided views expressed by the Earl of Malmesbury in 1852, on the occasion of the shameful application made on behalf of Sir John Young and others, through the Messrs. Wittering, Brothers, of Amsterdam, already referred to. On that occasion the Earl of Malmesbury, then Foreign Minister, addressed these memorable words to the British Ambassador at the Hague, and instructed him to lay the whole correspondence before Baron Van Zuylen Van Nyevelt.

"You will say, first, that Her Majesty's Government have no sympathy with British subjects who own slaves in foreign countries; and secondly, that they think the emancipation of slaves is so much more important to the welfare of the human race than the interests of any British subjects who may consider they are entitled to compensation for losses sustained in consequence of the emancipation of slaves in foreign countries, that, far from throwing any obstacle in the way of any other Government which may entertain an intention of emancipating slaves, they will not claim compensation for losses sustained by British subjects through the enactment of laws by any foreign country ameliorating the condition of slaves.

"All that Her Majesty's Government

contend for, on behalf of the British slave-owners in foreign countries, is, that in case of emancipation, they shall be placed on the same footing as slave-owners who are subjects or citizens of the emancipating country."

In these sentiments, save in so far as the principle of compensation is involved, the Committee most cordially concur, and would ask what new circumstances have arisen to warrant the preferring of so disgraceful a request as that which is now again addressed to the Netherlands Government by these same British slave-owners?

The Memorialists demand that emancipation shall not take place till a sufficient supply of immigrant labour has been secured. Here again they furnish arguments against themselves. They are at considerable pains to demonstrate that neither Africans, Indians, Chinese, nor Portuguese can be procured, save at an expense which places immigration out of the question. It must be admitted that they establish their case, and it would be doing them great injustice not to allow them the full benefit of their own conclusions. But if they foresee the failure of immigration into the Dutch colonies, with what degree of consistency can they require that the Netherlands Government shall delay emancipation until immigration has rendered them independent of the Creole labourer? Would not this be tantamount to an indefinite postponement of the whole question?

In reply to the objections of the Memorialists to the provisions of the proposed measure for maintaining industrial habits amongst the liberated slaves, it may be suggested that the obvious remedy for the inconveniences they profess to anticipate is, to hold out proper inducements to the negro to remain upon the estates. It is a recognised fact, that any inconveniences to which the planters of the British colonies may have been subjected from a want of labour, may in almost every case be traced to their own injudicious conduct. Let the Surinam planters but treat the emancipated slaves as men—justly, humanely—not with the cruelty the Memorialists admit is practised upon them—and they will find no difficulty in obtaining labour. At least this is the general testimony borne by competent witnesses in our West-India colonies. No system of apprenticeship will meet the anticipated dilemma which the slaveholder in Surinam professes to fear; and it is in bold defiance of facts the Memorialists assert that the system came to a premature close, in the sense of having been terminated too soon, in the British colonies. In British Guiana the termination of the apprenticeship system was the only solution of a state of things which threatened the very existence of the colony. In one or more of the other colo-

nies, the planters would not avail themselves of it at all, and found their advantage in this course. None should know these facts better than the Memorialists. The picture they have drawn of the advantages the negro would enjoy under the system of apprenticeship advocated by them, is, therefore, purely imaginary. A similar one was painted by the opponents of emancipation in this country, but their anticipations of the benefits the system would confer proved utterly delusive. Its evils were, indeed, so numerous, that having been, at the outset, most earnestly protested against by the friends of Emancipation, it was at last condemned by all parties, and ultimately by none more strongly than by those who had at first been amongst its most strenuous advocates.

The fact is, that men held in bondage, who have a prospect of freedom, are not likely to submit quietly to the arbitrary conditions of Slavery. Freedom cannot be partial. It must be absolute, or it is nothing but a delusion.

In conclusion, the Committee, while again referring to the despatch of the Earl of Malmesbury, above quoted, as laying down what they conceive to be the only principle upon which the claims of the Memorialists ought to be adjusted, would beg leave respectfully to submit the following copy of a circular despatch, addressed by the Earl of Clarendon, in 1856, to all Her Majesty's Consuls, for their guidance.

"Foreign Office, January 19, 1856.

"SIR—A case having occurred in which one of Her Majesty's Consuls in Brazil, actuated, I believe, by motives of benevolence, undertook to purchase and to assume the guardianship of three young slaves, I have to state to you that such a proceeding on the part of any British subject is contrary to the laws of England, and especially to the statute of 6 and 7 Viet. cap. 98, which absolutely forbids British subjects to own or hold slaves under any circumstances, and renders their so doing criminal, without regard to their motives or intentions, or even to the ultimate advantage which might accrue therefrom to such slaves.

"I am, &c.

"(Signed) CLARENDON."

The Committee conceive that they might, upon such grave authority as this, venture seriously to call in question the right of the Memorialists to assert any claim at all for compensation; but even were such right indisputable, it is clear they have no moral justification for preferring a request which is calculated to embarrass the Netherlands Government, and to impede its efforts to effect the abolition of Slavery.

That these efforts may be pre-eminently successful, and favoured with the Divine

blessing, is the sincere wish of the undersigned.

Signed, on behalf of the Committee,
THOMAS BINNS Chairman.

LOUIS ALEXIS CHAMEROVZOW, Secretary.
27 New Broad Street, E.C.

AFRICAN INDUSTRY *versus* AMERICAN SLAVERY.

THE necessity of emigration, as a means of escaping the crushing and dispiriting influence of American prejudice, has for years been a firm conviction in the minds of many of the most intelligent and respectable coloured people in America; but whither to go has been by no means apparent. Some years since many families went to Trinidad to Jamaica, and to Hayti; but most of them soon returned, and brought with them such reports as deterred others from going also. Employment was not to be had, because capital was needed. Subsequently a convention was organized for the sole purpose of discussing this question, and carrying out whatever measures they might deem expedient in the case. This convention has had several sessions, and, three years since, commissioned the Rev. Theodore Holly, of Connecticut, to proceed to Hayti, and confer with the authorities of that place on the subject; but the circumstances he discovered around him, and the language of the Emperor, induced him to discountenance the project. Then Central America was thought of, but the filibustering adventures of General Walker and his coadjutors led to an abandonment of that field. In the mean time the gloom that had long surrounded Africa was being rapidly cleared away; Livingston, Barth, Bowen, and others, had penetrated into the interior, and discovered that, where deserts were deemed to exist, there were extensive districts of fertile land, free from the unhealthy influences of the coast. Mr. Bowen, who had spent six or seven years in Yoruba, Central Africa, said: "As to the country itself, it cannot be surpassed. It is dry, healthy, well-watered, pleasant, productive in corn, cotton, sugar-cane, coffee, palm-oil, &c., and is so situated as to be for ever the highway and the key to all the wealth and influence of Soudan. Want is out of the question. You may set a hundred thousand Americans down there in a day, and the vast towns and markets of Yoruba will supply them all with food for a year. A single one of the large cities could feed ten thousand new comers. The trade of the Niger and its tributaries is certain to be worth millions per annum."

The natives of the interior were found almost civilized, their character improving as they receded from contact with the fiends who frequent their shores for slaves. Even the deleterious effect of the malaria generated

in the extensive mangrove swamps of the coasts, and which has been hitherto so fearfully fatal, was found to be neutralized by a judicious use of quinine. No wonder, then, that in spite of the prejudice against Africa, arising from its connection with the measures of the *Colonization Society* there should be so general a desire to take advantage of its natural resources.

It is well known to the people of England, that, chiefly through the efforts of Thomas Clegg, of Manchester, cotton is already exported from Central Africa, and for four or five years it has been increasing rapidly. The anti-slavery tendency of this fact is apparent, and nowhere is it so well understood as in the Southern States of America.

Now there are in the Northern States and Canada thousands of coloured men, fugitives and others, intimately acquainted with the culture and subsequent preparation of cotton. Many of these can go to Africa unaided; others require to be helped to do so; but all, with mechanics, teachers, and other useful men, can inaugurate a work in Africa which might tell wonderfully on the destiny of the Negro.

The following is an extract from a letter of introduction to some anti-slavery friends, given by Mr. Clegg, of Manchester, to Mr. R. Campbell, one of three agents deputed by the *National Emigration Convention*, Chatham, W.C., about to go to Africa, and which sets forth the great advantages that are expected to arise from their efforts.

“This, in my opinion, will have a most beneficial effect; removing the African from a land where he is hated, except when used as a brute, for the purpose of those who own him, as a cow or horse. It will supply a great want in new countries to develop the cotton in particular, taking cultivators, mechanics, &c., accustomed to the work. And altogether, in my opinion, it is the most feasible plan of helping on my scheme of superseding Slavery, by letting the African grow in his own country what every one wants him to grow elsewhere. I have arrived at the conclusion, that Africa can grow cotton for the whole world; that she can do it as cheaply as India can; that cotton from Africa is always worth for 1½d. to 2d. per lb. more than East Indian, and can be brought to this country for much less in freight, &c.; that African is equal to ordinary New-Orleans cotton, and will fetch as much in price, and can be grown very much cheaper.”

Mr. Campbell is now on a visit to this country, on his way to Africa, and his object is to collect additional funds to defray the expenses of the Mission. He is, as we have already stated, one of a party which originally consisted of himself, Martin R. Delany, M.D.,

J. W. Purnell, Robert Douglass, and Amos Aray, M.D. (the last two subsequently withdrawn), all coloured men, who have been commissioned by the convention of coloured persons held at Chatham, C.W., previously alluded to, to proceed to Africa, and select a location for the establishment of the new Industrial Colony.

While such an enterprise is of importance in the evangelization and civilization of Africa, and as promising an asylum in which the oppressed descendants of that country may find the means of developing their mental and moral faculties unimpeded by unjust restrictions, it is of still greater importance in facilitating the production of staples, particularly cotton, which now are supplied to the world chiefly by slave-labour. The effect would be to lessen the profits of Slavery, to render, in time, the slave a burden to his owner, and thus furnish an irresistible motive to emancipation. Africa possesses resources which, properly developed, must doubtless render her eventually a great, if not the greatest producer of all the products of slave-labour. And how would all good men rejoice to see the blow which shall effectually prostrate the giant, Slavery, struck by the black man's arm! It is necessary, however, that civilized influences be diffused in her midst, or, at least, that facilities for rendering available her products be supplied equal to the demand for them.

It is the purpose of the party to proceed to Lagos, thence through Abbeokuta to Rabba, on the Niger, about 350 miles from the coast; to study the agricultural and commercial facilities of the country, and the disposition of the natives towards strangers as settlers; also to negotiate for the grant or purchase of land, and to ascertain the conditions on which settlers might be protected in the usages of civilized life.

These objects being accomplished, the party will return and report the result of their labours, when a considerable number of intelligent and enterprising persons, from the United States and Canada, many of them intimately acquainted with the production of cotton, and its preparation for market, will be prepared to emigrate.

Towards defraying the expenses of this undertaking, 500*l.* has been subscribed in America.

It is desired to raise in this country, in time to enable the party to leave for Africa in June, by the steamer from Liverpool, an additional sum of 250*l.*, with which to purchase articles of outfit, and goods for trading with the natives for the means of subsistence, as well as to provide for other necessary and contingent expenses.

As evincing the character of this enterprise, we append the names of a few who have contributed pecuniary aid in America:

Hon. W. H. Seward, New York. U.S. Senate.
 „ Henry Wilson, Massachusetts, „
 „ B. F. Wade, Ohio, „
 „ J. R. Doolittle, Wisconsin, „
 „ J. Collamer, Vermont, „
 „ W. Pessenden, Maine, „
 „ E. Wade, Ohio, House of Representatives.
 „ J. R. Giddings, „
 „ John M'Lean. U.S. Supreme Court.
 Rev. Albert Barnes, Philadelphia.
 „ H. A. Boardman, „
 Prof. S. F. Baird, Smithsonian Institute.
 „ Fairman Rogers, Pennsylvania University.
 James Ross Snowden, Esq., Manager U.S. Mint.
 Benj. Coates, Esq., Merchant, Philadelphia.
 Geo. H. Stuart, Esq., „ „

As a further testimony to the character of the Agents, and to the importance of their enterprise, we add the names of some additional subscribers in this country:—

S. Gurney, Esq., M.P.	£25	0	0
H. E. Gurney, Esq.	25	0	0
J. Gurney Barclay, Esq.	25	0	0
H. Christy, Esq.	25	0	0
George Thomas, Esq.	5	0	0
Edward Ackworth, Esq.	5	0	0
Henry Ackworth, Esq.	1	0	0
Henry Crosfield, Esq.	1	0	0
Samuel Bowley, Esq.	1	0	0

Any additional sums may be forwarded to L. A. Chamerovzow, 27, New Broad Street, E.C., Secretary of the *British and Foreign Anti-Slavery Society*.

THE REV. DR. POMROY.

THE participation of the Rev. Dr. Pomroy in the proceedings of the Annual Meetings of the *British and Foreign Bible Society*, the *London Missionary Society*, and the *Congregational Union*, is a circumstance which calls for some notice at our hands. It has excited great surprise and dissatisfaction in anti-slavery circles, and has laid the Boards of those Societies open to animadversion. We are desirous of believing—indeed, it is only charitable to do so, until proof to the contrary appears—that they have given him their countenance in ignorance of his pro-slavery antecedents, for notoriously anti-slavery as are their views and sentiments, it is not reasonable to suppose, that had they been in possession of proper information, they would have permitted him to stand upon their platform, and advocate the claims of their Societies to public support as disseminators of that Gospel abroad, whose teachings cannot, by any amount of perversion whatsoever, be brought into harmony with the pro-slavery policy of the organizations with which Dr. Pomroy's name stands prominently connected in the United States. The character of these bodies—especially that of the *American Board of Commis-*

sioners for Foreign Missions, of which Dr. Pomroy is one of the Secretaries—is, however, so well known, that the ready countenance extended to him by the Boards of the Societies we have mentioned, indicates a want of due caution on their part, which affords a subject of deep regret. If any influence at all is likely to affect the course of the American Societies and Churches in relation to the monstrous evil of which they are the chief supporters, it is the steadfast opposition of our religious and benevolent organizations to any public association with their members, and particularly with those who, like Dr. Pomroy, are officially connected with them. It has been truly said that “the American Churches are the bulwarks of Slavery,” and that “there is no power out of the Church that could sustain Slavery an hour if there were none in it.” This being an admitted truth, the action of British professing Christians towards the recognised supporters of American Slavery becomes an important element in the opposition that wicked institution ought to encounter everywhere. If, however, our religious and benevolent Societies countenance individuals who, like Dr. Pomroy, are directly implicated in the support of a system condemned alike by God and man, it is scarcely to be expected that the American Churches will ever adopt a righteous course, and be induced to take a bold stand against slaveholders and the sin of slaveholding.

We have on former occasions exposed the delinquency of the *American Board of Commissioners for Foreign Missions*, and shall probably return to the subject of Dr. Pomroy's connection with it. For the present—especially as we are in communication with the Congregational Union and other bodies—we think it better to confine ourselves to the few remarks we have made, and to the re-publication of an extract from a letter written by Mrs. Stowe to the *New-York Independent*, with reference to the Board of which Dr. Pomroy is one of the Secretaries. She says:

“A new Slave State is to be formed of this race of whom our Missionaries have been so many years the teachers; and their laws in regard to Slavery are to the full as savage and contrary to the Gospel as those defended by the other anti-Christian Churches of the South. A new Slave State! What a monument for Mills, and Newell, and Judson, to look down on from heaven! And now the Board wish quietly to withdraw from the responsibility of their protégés. Suppose our Missionaries had gone into States as John G. Fee goes into Kentucky, proclaiming the true Gospel of liberty to the captive, and opening the prison to them that are bound—founding churches on principles of strict anti-slavery communion. They would have been driven out, say you. How do we know? Fee is not driven out of Kentucky. One lone, unaided man, with no organized body at his back—with

nothing for him but truth and God (alas, that we should always count God as nothing!) John G. Fee is fighting in Kentucky the battle which we weep that it was not given to us and ours to fight in the Indian territory. He is fighting it successfully: necessities, afflictions, distresses, only made him stronger. Anti-slavery churches are rising round him, feeble indeed in their beginning, but mighty in moral force; and every inch which Christianity seems to gain under such auspices she really does gain. All progress in moral things founded on compromise with evil is like the advance of a runner who is tied to a post by an India-rubber band: he may seem to go on, but the moment he rests, snap comes the pull of a recoil, and all goes back. When the American Board lets go responsibility for these Churches, how long will it be before the multiplied vices engendered by Slavery, the licentiousness, the habitual dishonesty, will sweep, a polluted flood, overwhelming all that they have done? And deny, dispute it as they may, it will for ever go forth to Christendom—"This Slave State was educated by the American Board."

We will close our present article with one more extract. It is the testimony of C. K. Whipple on the subject of the complicity of the *American Board*, and the following passage will shew how far this organization has fallen beneath the slave-power. Mr. Whipple is an earnest Abolitionist. He says:

"Here is the language: Extracts from the letter of the Cherokee Missionaries on Slavery, signed by Elizur Butler, Moderator, and S. A. Worcester, Clerk:

"In regard to the question of rejecting any person from the Church simply because he is a slaveholder, we cannot for a moment hesitate; for (1) we are certain that the Apostles, who are our patterns, did receive slaveholders to the communion of the Church; and we have not yet been able to perceive any such difference between their circumstances and ours as to justify us in departing from their practice in this respect. And (2) our general rule is to receive all to our communion who give evidence that they love the Lord Jesus Christ in sincerity; and we cannot doubt that many slaveholders do give such evidence.

"Nor can we even make it a test of piety, or a condition of admission to the privileges of the Church, that a candidate should express a determination not to live and die a slaveholder."—39th Annual Report, 1248, p. 93.

"Occasional exchanges of masters are so inseparable from the existence of Slavery that the Churches could not consistently receive slaveholders to their communion at all, and at the same time forbid all such exchanges. We regard it, therefore, as impossible to exercise discipline for the buying or selling of vassals, except in flagrant cases of manifest disregard to the welfare of the slave."—p. 64.

"In regard to the separation of parents and children, we must first remark, that it is one of those things which are not forbidden by any express injunction of Scripture."

"* * * It is impossible, in our circumstances, to make it a general rule that the separation of parents and children, by sale or

purchase, shall be regarded as a disciplinable offence."—pp. 64, 65.

Extracts from the letter of the Choctaw Missionaries on Slavery, signed by C. Kingsbury, Alfred Wright, Cyrus Byington, E. Hotchin, C. C. Copeland, David Breed, Jr., H. K. Copeland, and Dr. H. Windship, with a signature of dissent from J. C. Strong:

"We have endeavoured, as a Mission, to keep aloof from the abolition movement."—p. 98.

"We feel that the Bible contains all that we have need to know or teach. And we prefer to use the plain language of the Bible, just as it is, upon the subject of Slavery."—p. 98.

"We wish to touch briefly on the history of our connection with Slavery. We have been and are connected with it in two ways—by employing slaves as labourers, and by admitting them and their masters to the church."—p. 68.

"Several masters have given evidence of piety, and were received into the Church, because the Apostles have set us plain examples."—p. 100.

"As a civil relation, it (Slavery) exists by virtue of the Constitution and laws of the land. We are taught in the Bible our duties as citizens. It may be deemed our duty by some to adopt a train of measures which shall aim in their object directly to countervail the whole system, and in the end undermine the entire fabric which human legislation has framed in regard to Slavery. We do not feel that we are required to adopt such a course. Nor do we regard this as our work."—*Ib.*

"As Slavery, with various modifications, has for a long time had an existence in the Church of God, it is proper for us to inquire how the servants of the Lord in old time were taught by Him, as well as how they conducted in regard to it."—p. 101.

EMANCIPATION IN THE DUTCH COLONIES.

We have been favoured with a translation of the Bill for the abolition of Slavery in the Dutch West-India Colonies, now under the consideration of the Second Chamber of the States-General, which we reprint for the information of our friends. We are prevented, owing to press of matter, from offering any comment upon the projected measure, but beg to call attention to the fact, that the strongest opposition to it proceeds from those British subjects who hold slaves in Surinam, a Memorial on the subject of whose pretensions the Committee of the *British and Foreign Anti-Slavery Society* have addressed to the King of Holland. As the document we reproduce is historical, we give it *in extenso*.

ROYAL MESSAGE.

GENTLEMEN,

"We offer for your consideration three projects of law for the abolition of Slavery in the colony of Surinam;

"For the abolition of Slavery in Curaçao, "Bonacre, Aruba, St. Eustatius, and Saba; and For mitigating the losses of the former proprietors of slaves in the Netherland portion of St.

Martin, and annihilating entirely the existence of Slavery there."

"The bases upon which these projects of law rest are developed in the explanatory memorial which accompanies them, and which is furnished with an appendix."

"And herewith, gentlemen, we commit you to the sacred protection of God."

WILLIAM.

Het Loo, 25th of October 1858.

BILL FOR THE ABOLITION OF SLAVERY IN THE COLONY OF SURINAM.

"We, having taken into consideration that the voice of humanity and the general interest demand the abolition of Slavery, and desiring that this measure should tend to the maintenance and extension of agriculture and industry in the Colony of Surinam—

"We, having taken the advice of the Privy Council, and in accordance with the States-General, have approved and permitted, and hereby approve and permit:

FIRST HEAD.

Of the Abolition of Slavery in the Colony of Surinam.

"Art. 1. Slavery in the colony of Surinam is by the law abolished and prohibited for ever.

"Slaves must not quit the service in which they are found at the time of the proclamation of this law, before they are released by the appointed authority. Until this moment they have no claim to the rights and privileges awarded them by this law, and the regulations and ordinances concerning slaves and Slavery remain in force.

"The liberation must be effected within three months after promulgation of this law.

"Art. 2. Proprietors of slaves have a claim to compensation agreeably to the provisions of this law.

"Within thirty days after the proclamation in the colony of Surinam, the claims to compensation must be delivered by the proprietors or their representatives to the Commission to be named in Art. 3.

"In case the claims to compensation be not delivered within the abovenamed term, the amount of compensation to be awarded to the defaulting proprietor will be fixed by the Commission officially, and without appeal.

Art. 3. Simultaneously with the promulgation of this law, a special Commission will be named for awarding to each proprietor severally compensation according to the provisions of this law, and for judging of the titles of proprietorship to be produced, together with the demand of the thirds which are, or are to be awarded in pursuance of the Articles 12 and 13.

"The interested may appeal from the decision of this Commission to the High Council of the Netherlands, in so far as the appeal is not excluded by the foregoing Article.

"All affairs are to be conducted by this Commission in conformity with a regulation to be resolved upon, which will be promulgated at the same time with this law.

"This regulation fixes the term for the higher appeal.

SECOND HEAD.

Of the calculation of compensation.

"Art. 4. The compensation for slaves belonging to plantations and on land is fixed per head as follows:

"a. Those standing under the name of sugar plantations at a value of 375 florins.

"b. Those designated as coffee, coffee and cocoa, and cocoa plantations, nurseries, and garden grounds, at a value of 200 florins.

"c. Those designated as cotton and rice plantations and wood-lands, at a value of 200 florins.

"Plantations with the buildings and chattels standing thereupon will be taken by the Government according to an inventory, if it be desired by the proprietors, immediately upon the emancipation of the slaves, at a valuation amounting to

"A. A third of the amount of compensation fixed by letter a of the preceding Article, or 125 florins.

"B. A fourth of the amount of compensation fixed by letter b of the preceding article;

"C. A fifth of the amount of compensation fixed by letter c of the preceding Article, or 40 florins per head.

"In this valuation are not included steam-mills and iron water-works on the sugar plantations, concerning which separate agreements will be made; with the understanding, that if the agreement be not concluded, the sugar plantations will not be taken off by the State.

"If the proprietors who have signified their desire to surrender their plantations or lands, and, in so far as regards the sugar plantations, have concluded an agreement respecting the steam-mills and iron water-works, continue, after a summons to complete the transfer, to refuse or neglect it on the day appointed, their offer of surrender and the agreement concluded will be considered null.

"The plantations and lands alluded to in this article shall, in so far as they are not set apart for reformatory, penal, or hospital plantations, be at first brought under the administration of Government; but so soon as a sufficient and industrious population is settled upon it, it shall be publicly let on lease for a term limited by the Governor of Surinam, and then sold.

"Art. 6. The compensation for private slaves is regulated according to the following classes:—first class, 700 florins; second class, 500 florins; third class, 300 florins; fourth class, 200 florins; fifth class, 100 florins; sixth class, 50 florins. The division of classes is made by the Commission according to circumstances of age, sex, habit of body, and capability of slaves.

"Slaves who, on the day of liberation mentioned in Article 1, are younger than 25 or older than 35, cannot be placed above the second class.

"Younger than 20 and older than 40, no higher than the third.

"Younger than 15 and older than 45, no higher than the fourth.

"Younger than 10 and older than 50, they cannot be placed above the fifth.

"Younger than 5 and older than 55, in no higher class than the sixth.

"Art. 7. For slaves who, by virtue of existing ordinances, have obtained a legal right to manumission, their proprietors can demand no higher compensation than proportionally to the services which they might still demand from such slaves, and in conformity with the principles laid down in the former Article.

"Art. 8. For compensation these come not under notice:

"a. Slaves placed on the establishment Batavia, and such as, in pursuance of the provisions of a decree of 7th September 1830 (Gouvernementsblad No. 13), have had to be removed thither for fear of infection.

"With regard to slaves who, pursuant to the rules of the above-named decree, are declared suspected of being infected with any of the diseases therein enumerated, the adjudication of compensation remains suspended. The adjudication will not be granted if the sufferers be not declared healthy within a year after the proclamation of this law.

"b. Fugitive slaves, who, at the period for emancipation mentioned in Article 1, have been absent three months; c. slaves condemned to forced labour, whose time of punishment will not be ended before the expiration of two years after the promulgation of this law.

"Returned fugitives, and slaves released from penal labour, shall be, after the execution of this law, placed as free-labourers in one of the Government plantations, if unable to obtain private service.

"Art. 9. The compensation to be fixed, includes, besides the person of the slave, his clothes, small cattle, and all the moveable goods which, according to colonial custom, are considered to belong to him individually, and to remain at his disposal.

"Art. 10. The assignment of compensation is regulated according to the condition of the slave at the period of emancipation mentioned in Article 1.

"Art. 11. The payment of compensation is to be made in three months after the actual liberation of the slaves, according to the second paragraph of Article 1, with which emancipation commences the especial guardianship of the State, as provided by Article 17.

"The payments as well of compensation as of the purchase-money of the plantations and lands which are surrendered to the State, in conformity with Article 5, are to be made a third part in bills of exchange on the department of the colonies, payable a month after presentation; and two-thirds by the distribution of slaves, to be fully paid up by the Government, each of 1000 florins, in a company to be formed at Paramaibo, under the title of the Colonial Bank, afterwards mentioned in Article 29 of this law.

"For sums below 1000 florins, the payment is to be made in money.

"Art. 12. In case of dispute concerning the rights of property over plantations, lands, or private slaves, and of a third party putting forth claims on the amount of compensation or purchase money awarded to the proprietor, the payment is to be awarded by consignment into the Colonial Treasury, until the parties come to an

agreement, or the dispute is settled by a peremptory legal decision.

"Dividends and rents accruing on the stores in consignment at the Bank mentioned in Article 11 of this law are not delivered with the shares themselves to those entitled: so long as it is not proved who has the right to these monies, the rights annexed to the consigned shares appertain to the Government commissary in the Bank.

"A final term for making the demand of the consigned monies and shares is to be fixed by the regulation mentioned in Article 3. On monies remaining in consignment, interest will be paid at the rate of four per cent. annually for the term of two years.

"Art. 13. All the claims of third parties in the nature of mortgages, and of privileged and other debts, are receivable on the amount of compensation for slaves, and also, in case of the surrender of plantations to Government conformably to Article 5, on the purchase-money awarded by Government for such plantations, without distinction as to whether the claims are immediately due or not; and this, with consideration of the right of preference, according to the rules in force in the colony. The taking-off of plantations in pursuance of Article 5, legally comprehends the liberation of such plantations and lands from the obligations and legal claims of third parties.

"Art. 14. Until the emancipation of the slaves, the proprietors, or their representatives, are to see that the management and care of the slaves is duly provided for on the footing of existing ordinances. Delay or wilful neglect in this particular will be punished with fine and imprisonment, according to the nature of circumstances.

THIRD HEAD.

Of the slaves enfranchised by this law.

"Art. 15. By plantation slaves this law understands those who are under the name of plantations or lands: by private slaves, those who are inscribed on the slave register under the name of particular persons.

"Art. 16. At a period to be fixed by the Governor of Surinam, all liberated slaves are to take a family name, which descends to their children.

"Art. 17. The liberated slaves are temporarily, and until the revision of this law, provided for by Article 34 shall have been made, placed under special supervision for their protection, and education for domestic and social life.

"Idleness and vagrancy will not be suffered among them. They are, during the period mentioned in the first paragraph of this article, subjected to an imposition, to be determined by us or on our behalf, to replace the capitation before levied on proprietors, and further, by the fruits of their labour, to assist the State in employing, on their behalf, the means pointed out for the purpose in the first paragraph of this Article. This contribution can be exacted from those who (with the concurrence of the authorities above mentioned in this Article) have taken into their services slaves emancipated by this law.

Art. 18. The duties to be imposed upon the liberated slaves during the time mentioned in the former Article, and the maintenance of public order among them, shall be provided for by ordinances to be made by us or on our behalf, shewing, at the same time, what course is to be pursued when measures of correction or punishment are necessary, and in what cases, and by what authority, the transgressors shall be condemned to penal labour, and may be placed at the disposal of the colonial administration.

Art. 19. All liberated slaves of the male sex above twenty and under fifty years of age, may be required in turn to perform, for reasonable wages, labour for the benefit of the State in public works and the transport service.

The turns shall be regulated according to places, and from each number of ten one shall be selected for the work. In extraordinary circumstances this rule may be departed from.

"An express permission is necessary for the possession and bearing of arms.

"Art. 20. The Government affords opportunity for the children of liberated slaves to enjoy the benefit of scholastic and religious instruction.

"Art. 21. In order to the exercise of supervision mentioned in Article 17 over the liberated plantation slaves, the colony of Surinam is divided into districts administered by officers in the districts.

"Art. 22. The choice is left to the liberated plantation slaves to conclude agreements with the proprietors of plantations or lands residing in them at the time of the promulgation of this law, or with those of other plantations or lands for the performance of regular labour during a period at each time of not less than twelve months.

"The agreements must not be in contravention of the general principles laid down by us, as well in the interest of both parties, as in that of public peace and order, and must be concluded under the superintendence of the officers mentioned in the foregoing Article.

Art. 23. Besides other functions and authority to be committed to the abovementioned officers, they are to take care that the plantation labourers fulfil the engagement which they have taken upon themselves with the proprietors of plantations and lands, and, on the other hand, that the engagements entered into between them and the labourers are exactly fulfilled on the part of the proprietors.

"Art. 24. If within a term to be fixed by the Governor of Surinam, the liberated plantation slaves have made no use of the power given to them in Article 22, or if they should not succeed in obtaining service on private plantations or estates, or also if the contract should entail as a consequence the residence of liberated plantation slaves in places where the civil authority cannot be duly enforced in these cases, such liberated plantation slaves are to be placed as free-labourers, for reasonable wages, on Government plantations, to be selected by the Governor of Surinam.

"Art. 25. The supervision over liberated private slaves, mentioned in Article 17, is to be entrusted by the Governor of Surinam to officers specially appointed to that end.

"Art. 26. The choice is left to liberated individual slaves to make contracts with their former proprietors or other inhabitants, for the exercise of their service or vocation.

"The contracts shall be concluded under the superintendence of the officers mentioned in the former Article.

"Art. 27. These officers are to take care that the contracts concluded are faithfully observed on both sides, and must undertake the defence of the rights of liberated private slaves as often as required.

"Art. 28. If liberated private slaves have made no use of the power conferred on them in Article 26, within a period to be fixed by the Governor of Surinam, or if they do not succeed in finding a suitable service, they, with their families, must obey the instructions of officers set over them. The necessary measures are to be adopted, with the approbation of the Governor, to find useful employment for the non-placed, and to provide them with it according to the state of circumstances. One Government plantation at least is to be set apart for invalids.

FOURTH HEAD.

Of the Colonial Bank.

"Art. 29. The statutes of the Bank mentioned in Article 11 are decreed by us in conformity with the following principles—

"The bank is instituted for a term of twenty-five years.

"The administration of the Company is to be in elected shareholders.

"A Government Commissioner is to be named by the same, to watch over the common interests.

"For the amount of shares to be delivered in payment of compensation and purchase-money in pursuance of Article 11 of this law, the capital is to be supplied by Government in five annual terms; or on such other terms and conditions as shall be agreed upon between the Government and Bank directors;

"Until the entire liquidation, a rent of five per cent. yearly is guaranteed by the Government to the Colonial Bank on the part not yet liquidated.

"Art. 30. The Bank is fixed at Paramaibo, with such agencies as may be necessary.

"The object of the bank is, in the first place, to encourage the immigration of free-labourers, and to support enterprises of agriculture, manufactures, and commerce in the colony by means of credit.

"Art. 31. With reservation of the exception in the following Article, the Bank must abstain from engaging either on its own account or on behalf of any other of these branches of industry

"Trade in gold and silver, exchanges, deposits and issues in the currency, are permitted to the Bank.

"Art. 32. In proportion as, in the judgment of the Governor, necessity arises, an extent of 100,000 bunders (about 50,000 acres) of uncultivated land to be selected by the Governor of Surinam, in consultation with the administration of the Bank, is to be ceded to the Bank without cost.

"The directors are free to cultivate the ceded lands, and afterwards to sell or lease them.

FIFTH HEAD.

On the execution and revision of the law.

"Art. 33. The rules and prescriptions requisite for the execution of this law shall be determined on by us, or on our behalf by the Governor of Surinam, subject to our further approbation.

"Art. 34. This law shall be revised as soon as the social condition of the emancipated slaves shall permit, and, at the utmost, ten years after its promulgation in the colony of Surinam.

"Art. 35. Ample reports shall be annually rendered to the States-General of the measures adopted for the execution of this law, and of the condition of the emancipated slaves.

"Art. 36. The Governor of Surinam is empowered to command the continuance of slaves on plantations where they dwell at the time of the promulgation of this law, in order that they may, for sufficient wages, gather and work off the standing harvest. In no case is this term to extend beyond six months.

"Art. 37. The Governor of Surinam is empowered, in the execution of this law, to adopt, in proportion as necessity demands, extraordinary measures for the maintenance of peace and order,

"The resolution tending thereto, with declaration of its motives, must be sent with the greatest expedition to the department of the colonies, and communicated to the States-General.

"Art. 38. The present law shall be promulgated by insertion in the Government's *Blad* of the colony of Surinam.

"Besides which, the Governor of Surinam will take care that the contents hereof shall be communicated, as far as possible, to the slaves, by word of mouth, and its object and tendency explained.

THE CHINESE COOLIE TRADE.

THE last China mail brings us a file of newspapers, from one of which, the *Hong-Kong Daily Press*, we copy the subjoined extracts. They tend to exhibit some of the horrors of the slave-trade in Chinese.

"We learn from Whampoa that the kidnapping which had been carried on there for some time to supply the slavers loading at that anchorage for Cuba and elsewhere, has at length reached such a pitch as to arouse the public indignation on the part of the Chinese. Two of the kidnappers were seized and tried by Lynch law. They were suspended by their tails, and a joss stick left burning close to them. With this the bystanders and passers-by inflicted a sear, causing of course exquisite torture. The miserable wretches were nearly dead on Sunday. Our advices were very meagre on the subject, and by no means intelligible. As we understand it, the Chinese authorities have caused measures to be taken to prevent the victims from being forced away against their will. We will make ourselves acquainted with these arrangements, and duly communicate them. The prevention of kidnapping will be effected no doubt, if the arrangements be carried out in their integrity; but as no security is required for the performance of the

contract on behalf of the Coolie, the stain of Slavery remains. This, too, is aggravated by a swindle, in the shape of some waste paper ingeniously ornamented with seals and autographs, besides printed characters, Chinese and English."

We do not think the exportation of Chinese females has taken place to any extent, notwithstanding the statement of the editor to the contrary. No proofs of their arrival exist in any of the Parliamentary Papers published up to this time; and though some few women may have been conveyed away, it is notoriously against Chinese social customs for them to leave "their country" in considerable numbers.

"It is a fact not generally known, that Chinese females have been exported from China to Havana in considerable numbers during the last twelve or eighteen months. We heard of one small bark, about 250 tons, being despatched from Swatow to Cuba last year, with upwards of 300 'China girls.' We kept a sharp look-out upon her to see what would be said about their arrival at Havana, but such profound secrecy has been observed that we were baffled. We casually learnt that the bark had put into the Cape of Good Hope in distress; that both the chief and second mates had drowned themselves; that most of the crew had gone demented; and that a large proportion of deaths had occurred. Even the Cape papers appear to have been silenced on the subject, and how the voyage terminated we have never been able to ascertain. Their arrival was never reported in Cuba, so that they must have been landed clandestinely on the coast, if they ever arrived at all; thus finishing as *bonâ-fide* a slaving adventure as ever floated on the Spanish main. We need hardly inform our readers that Chinese girls form in China just as much an article of sale and purchase as any four-footed animal, with hoofs or without. The subject is a difficult one to reconcile to European notions. The position of women in the social life of the Chinese must be considered. The Chinese, in every station of life, buy their wives, even should the rank of the woman's family be superior to that of the man's. The principle of women being a saleable article may be said, therefore, to pervade all classes of society in China, and of course the lower the grade the more frequent its occurrence, and the more objectionable does the system become. In no case, however, are women exposed for sale in bazaars: that would be as much in violation of Chinese ideas of propriety as it would be of ours. Ere we sneer in pity or derision at this phase in Chinese life, we should bear in mind that such a scene as a drunken man beating his wife is never witnessed in China. Their custom regarding the sale of women is attributable to two peculiarities; one, their trading utilitarian propensities; the other, their patriarchal habits, involving great humanity to their domestics. Thus the system has been made to conform to the usages of Chinese society, which, being guided and restrained by well-defined ideas of propriety and decorum, the reput-

siveness which shocks Western notions at first sight, loses its deformity, a little charity and reflection causing it to become reconcilable. It must, therefore, appear extremely plain, that if the decorum and propriety required by Chinese notions be withdrawn from this 'trading' in women, the most hideous features of the slave-trade must inevitably become developed. If the Chinese are to have European slave-dealers let loose amongst them, the cupidity of the poorer classes will be tampered with until they make a habit of parting with their offspring; and although such a consummation might eventuate in the decrease of infanticide, still it would tend demoralize and degrade the lower orders much below their present level, which, God knows, is sufficiently low to satisfy the most fastidious. But the evil would not stop here, for it would give rise to kidnapping and child stealing, and would gradually creep up and undermine the entire fabric of society. For although, as we have said before, the Chinese do not expose women for sale, as is done in the United States, nor get drunk and kick them, as is so often done in England, still a woman in China is so negotiable an article that she can actually be pawned, and that, be it understood, not for immoral purposes. Then, again, let the sadly-distracted state of the country be considered for a moment. Rebels and marauders almost everywhere; the Manchoo against the sons of Han, the Punti against the Haka, and faction-fights even amongst the Punti of perpetual recurrence. Why, if foreigners can pursue this traffic of buying girls, they certainly can buy boys just as easily; and the end of it will be, that the Dahomy tactics will prevail, and one faction make forays upon another faction, simply for the human booty which must result for sale to the Fanqui."

has repeatedly protested. A Committee has very recently been at work in promulgating the statements by an eye-witness, the Rev. W. de la Porte, of the manner in which the Chinese immigration is carried on; and also the Journal of Captain Swinton, in the *Salsette*, during a voyage with Coolie immigrants from Calcutta to Trinidad, ending in March 1858. The country that rose up almost universally to put an end to West-Indian Slavery ought never to allow a system of immigration which, though free from the undisguised violence of the slave-trade, adds fraud to coercion, opens a door for the strong to oppose the weak, and inflicts innumerable evils on multitudes of human beings. Letters were read at the meeting from many correspondents in the West Indies, gratefully acknowledging the help afforded by the Society; also for a gift to the fugitive slaves, and for schools of the Mendi Mission, on the West coast of Africa. Intelligence was also communicated from Rio Janeiro, Cuba, and Hayti. Subscriptions were handed by the district Treasurers; and an animated interest was given to the close of the meeting by Professor Allen, who was present, relating some particulars of his own history. The Professor is now residing in Dublin, and was elected to a Professor's chair by the Central College in New-York State. He felt compelled to leave his native land from the violent persecution to which he had been subjected, which would have called forth denunciation from all classes of society if it had not been directed against a man of colour.—*Birmingham Journal*.

BRITISH ABOLITIONIST MOVEMENTS.

BIRMINGHAM LADIES' NEGROES' FRIEND SOCIETY.

At the thirty-fourth annual meeting of the *Birmingham Ladies' Negroes' Friend Society*, held at the residence of the late lamented Mr. Joseph Sturge, the proceedings were marked by many features of great interest. The report stated that although more than twenty years have passed since the Act of Emancipation, it is lamentable to reflect that the benign provisions of the measure have been thwarted by unjust legislation, particularly in Jamaica, and by keeping up a system of semi-Slavery, injurious to the labouring population, but far more to be deprecated in the suffering and loss of life occasioned by the immigration schemes, against which this Society

GLASGOW NEW ANTI-SLAVERY SOCIETY.

We have received the eighth Annual Report of the *Glasgow New Association for the Abolition of Slavery*, as read and approved at the annual meeting held in the Wesleyan Chapel, John Street, Glasgow, on the 22d March. On that occasion resolutions were passed against the Jamaica Immigration Bill; against the action of the *American Tract Society* in rescinding the wholesome resolution of 1857 for printing the whole truth about Slavery; and against the retrogressive measures introduced by the Legislature of North Carolina and other States, with regard to the free coloured people inhabiting them.

The total amount expended by the Society in seven years, for anti-slavery purposes, has been 1219*l.*, besides boxes of goods sent to the American Bazaars, exclusive of 105*l.* last year.

